

ARK ANGEL

ISSUE 28

CALL

A history revisited

VOICE OF THE VOICELESS

An interview with Ingrid Newkirk

WARRIOR NATION

A rallying cry



£2.00



Due to circumstances beyond our control, publication of issue 28 had to be held back. We apologise for the delay and hope it has not caused readers any inconvenience. We would like to take the opportunity to thank writers for their contributions to Arkangel.

Front cover photo © CALL, showing Rosy during a reconnaissance trip to University Park Farm prior to the raid on July 7th 1985. Rosy had the dubious distinction of being liberated twice from University Park Farm. Originally liberated during the first mass raid, she, along with several others, was 'confiscated' by the police during a raid on a 'safe house' where they had been taken following the raid. The dogs were returned to the farm to await their fate in a vivisection laboratory, but in a daring raid by members of SEALL several days later, most of the dogs were liberated again, this time for good. Rosy was to live until the ripe old age of 18 in a completely normal family home, proving to be a happy, well adjusted dog.

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Articles submitted for inclusion should be sent to us at
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Dangerous Liasons Editorial

"The fundamental theme of our epoch is that of DOMINATION.

This implies that the objective to be achieved is LIBERATION, its opposite theme".

(Kerry Trengrove in 'The Pedagogy of the oppressed')

We are living in dangerous times, and the greatest danger comes not from a small dictatorship but from the home of Tinseltown where a new world order has arisen that has set itself up as the arbitrator of what is good and what is evil, defying the democratic values it is meant to represent and adopting what can only be described as a sort of unilateralist barbarism.

Within this framework, the benchmark for good and evil fluctuates, depending on where its arbitrators are in their political agenda (ie: a dictator is only a dictator according to whether or not they are strategically and politically expedient at any given time). Their rules of engagement are such that they never, ever hold their hands up to responsibility for having created a scenario – or a dictatorship – by their actions – eg: the sale of weaponry to that country.

The war declared on Iraq by the US and its bedfellows has heralded what is no longer even a matter for debate – that is, that we are witnessing the growth of a new fundamentalism, an imperialism at the beginnings of a global hegemony that will brook no opposition. These new self-appointed champions of right have adopted a new religion and a new credo: 'Might is Right'.

In this climate, where the voice of democracy has been yet further diminished, conditions are being set for the long term future. So what does this mean in terms of our struggle?

For starters, the Bush administration (according to a leaked Pentagon document), is scheduled to have secret discussions in the autumn about the building of a new generation of nuclear weapons to add to their existing arsenal which could already destroy our planet manifold – this despite global treaties on the control of arms and a moratorium on nuclear tests. Having set a precedent with their declaration of war despite heavy international opposition, the US would now find it easy to defy any such treaties. Resumption of nuclear tests would be inevitable, as would be the question: "What forms of testing will these new designs require?"

The subtext of any War is destruction and death, and the development and refinement of weaponry means unrestricted, unmonitored and usually secret testing – **on animals – and on the environment.** Iraq is a convenient playing field for the testing of the efficiency of US weaponry

and for the US to harness their huge force in an act of revenge for the events of Sept 11th 2001.

The ramifications of this invasion – for which all preceding acts by the US have been a mere flexing of its muscles – are that as an offshoot, we in the UK can expect Porton Down and other facilities in the research sector to be made very busy by the Government, unleashing further suffering on thousands of animals in their race towards creating the ultimate weapon. Construction of a monkey breeding facility at Porton Down is already under way and will be completed by the summer, providing the vivisectionists with a steady flow of victims. In the field, we have already seen captive dolphins being used to detect mines at sea while Morocco has offered assistance in the form of monkeys trained to detect mines on land. These animals are just the tip of the iceberg – what of the animals that have been killed in the conflict in the streets, the marketplaces, the desert? Are they 20, 100, 1,000? Caught in the crossfire of human conflicts, animals – now as always – are the uncounted, invisible, uncounted casualties of war both in the field and in the laboratory.

Other less obvious repercussions are that with Blair having forced his unwilling country to ally itself to US state terrorism, we have seen the first real rumblings of the erosion of democracy here. The inevitable increase in policing and covert surveillance of the entire population as a result of increased paranoia over national security may well lead to more severe penalties for Animal Rights activists and indeed, pre-emptive strikes à la 'Minority Report'. To prove a point, the government is now seeking to further increase its powers by introducing laws to allow DNA samples and fingerprints to be taken, regardless of whether a prisoner has been charged with a crime or not. Troubling times indeed...

The ramifications for us of such developments are clear: a carte blanche to the policing powers means that the dissenting voices they wish to silence can be silenced with full legal sanction. With the Animal Rights movement (or "the new fundamentalism" as it has been described by Kevin Toolis in *The Guardian*) increasingly singled out by rhetoric designed to associate us in peoples' minds with all that is seen to endanger the stability of the status quo, we will also increasingly become legitimate targets. What better way to marginalise a cause that is a thorn in a government's side than by associating it in

people's minds with extremism – the kind of extremism that the Bush/Blair marriage allegedly seeks to eradicate with their globally unpopular war? The essential truth they have forgotten here is that you cannot silence people by force for long – any intelligent strategist knows force has its limits and that sooner or later, one opposing voice becomes a hundred, a hundred, ten thousand, and the struggle resumes.

What could be seen as a positive sign coming out of all this is that the widespread anti war demonstrations have shown the younger generation to be more politicised and more proactive than it has been in decades. This may bode well for the Animal Rights movement sorely in need of new blood. Increased awareness of one burning issue may well raise awareness of another, potentially encouraging migration to other struggles. It's how many of us may well have started. Young people WANT causes to fight for – they are idealists; those of us that have been in the movement for many years have seen that idealism eroded in ourselves and amongst our colleagues, but the energy and idealism we once had has paved the way for the continuation of campaigns opposing the brutalisation of animals.

The results of an opinion poll published in the *Guardian* newspaper just before the millennium suggested that Animal Rights campaigners are 4th on the list of the most unpopular groups in the country, and that – given a choice – those questioned would like to see us gone for good. That is something that urgently needs to be addressed if we are to find a way to reach more people. The answer to that may well lie in the fact that where fear and prejudice are present, ignorance is at its root. Whatever the reason, if the terrorist label sticks, those contributing to the poll may well have their way. In the end, if we fail to oppose the credo that Might is Right, we are failing to oppose the very thing which enables our species to assume dominion over everything, to enslave, torture and subjugate all life to its whim. We can either succumb to that credo or continue to defy it whatever its lackeys throw at us. Which side will **you** be on?

"The true measure of a man is not where he stands in times of comfort and convenience but where he stands in times of challenge and controversy."

Martin Luther King

This has come as a surprise to a lot of US activists – but the movement is not in the mid-90's anymore. The year is 2003 and the US struggle has yet to recognize that the random acts of civil disobedience, irregular demonstrations, sloppy and confusing photocopied leaflets, and an overall lack of coherent strategy has not convinced most major department stores to drop fur. The campus vivisection campaigns, primate freedom tours, and occasional 'national' demonstrations have been generally unsuccessful in their primary objective of saving animals – and at best, have succeeded in getting a few inches of media print here and there.

Activist posturing in the guise of militant grassroots activism is simply that: posturing. The reluctance to learn from its failures has left the US movement banging its head against a wall; while experiencing personal hardships such as debt, grand juries, and prison sentences, it was also losing the overall battle, resulting in the exodus of some of the grassroots more committed and dynamic activists. A re-evaluation has been needed for some time, and that call has been answered by the Stop Huntingdon Animal Cruelty campaign.

From its inception, the Stop Huntingdon Animal Cruelty campaign in the US has been an unprecedented experiment. Mimicking the fundamental set-up of the organization in England, SHAC-USA has accomplished a hugely important feat, demonstrating the sustainability of full-time grassroots activists and grassroots campaigns. The grassroots movement has long been trapped in the shadow of large-

ENGLISH



scale national groups who run parasitic campaigns and claim fake victories for the sake of fundraising. Employing the same primary means of fundraising as the UK movement, SHAC-USA has - with ingenuity and creativity - established a source of consistent income that has allowed it to succeed where National groups have failed.

Beyond paying for office space, administrative costs and legal bills, the SHAC-USA campaign - like the UK chapter - has made this a free campaign. All literature, bi-monthly newsletters, campaign videos,

posters, stickers, and speakers come free of charge to any requesting group or individual across the country. This has been an important aspect copied from the UK in that it enables everyone to participate in animal rights activism and restores the belief in many that fighting for animal rights is exactly that, and not a means by which to gain profit for a business.

The galvanization of the grassroots movement behind one coherent campaign target is arguably another of the most important of the British imports. Never before has the US grassroots movement joined together seamlessly to form a cohesive fighting unit. As across the UK, groups across America from Boston to El Paso to Des Moines to Los Angeles are all playing a role in closing HLS. One of the most attractive and effective features of the SHAC campaign has been to provide targets to anyone no matter where they are in the country. This approach stems from expanding beyond our usual targets of those directly involved in animal cruelty to hit those that serve as the infrastructure for the company and the industry.

Breaking beyond the parameters of traditional targets and tactics has brought a fresh style of thinking to the US. It is important to understand that UK victories against hallmarks like Hill Grove Cat Farm, Shamrock Monkey Farm, and Consort



LESSONS

by Kevin Jonas



Kennels did not happen as a result of protests at the facilities alone. The SHAC campaign in the US has identified and laid siege to a host of companies connected with and important to, Huntingdon Life Sciences; by attacking vulnerabilities beyond the company's means of control, we have witnessed one of the world's largest laboratories being brought to the brink of financial collapse.

The organisation of national demonstrations similar to the UK-styled mass riots has aided this tactic. The city of Little Rock, Arkansas, will forever be remembered in the movement's history for having been turned into a battle zone. Convergences such as this are a demonstration of our determination and strategic sophistication, and more importantly, they break down the misconception that the US is simply too big to stage national demonstrations.

The SHAC-USA campaign attitude was adopted from the UK mantra of never backing down. It is invigorating and empowering to be a part of a campaign that promises the target will close down and that the campaign will continue if it takes three more weeks or three more years. It is this audacious tone and the willingness to continue to push activism into gray areas of legality that has sparked new interest in animal rights activism. Like the UK, the US movement is now seeing

lines blurred between the above ground and the underground forms of activism. And it never apologises for it to the media or its opponents lawyers.

This tough and uncompromising attitude in pursuit of the goal translates into action. Inspired by the way the UK chapter of SHAC has at times played a bigger role in supporting the ALF than even the Supporters Group, SHAC-USA has attempted to fill the void left by a quiet NAALFSG in doing media releases supporting the actions, producing ALF supportive merchandise, giving space to their accomplishments within newsletters and websites, and organizing events like ALF Appreciation Week.

And the ALF has returned the compliment. As has happened throughout the years in successful fights against animal cruelty in the UK, the ALF has made several unsolicited contributions to the HLS campaign stateside by means of economic sabotage and important liberations. The significance of the way direct action has plugged into a very well organized and strategized campaign means the actions have a bigger impact than the monetary value of the property destroyed or the individual lives saved, as they become a part of an all out assault on the industry being targeted.

The tactical ideas, strategy, and fervor of the UK cannot in all circumstances be exactly extrapolated and applied to a US

environment, but they can be modified. The US effort against Huntingdon Life Sciences has proved this point and continues to move ahead assessing what works for it and what does not. Regardless of whether readers think HLS is an appropriate campaign target or personally like those volunteering their time in this endeavour, one thing no one can deny is that the SHAC-USA campaign is a learning experience and those participating are being taught (through trial and error) how to be better activists.

It is a case study of one campaign that resembles, more so than any other campaign, the successful ideas and tactics employed by its friends in England.

Although US activists have to contend with RICO lawsuits, thousands of miles of landscape, and repressive National organizations attempting to steal its thunder, the grassroots movement need not be bound by these restrictions. If the UK can teach it anything it is that it should not be afraid to think big in its fight for animal liberation. Whether this is interpreted as digging up hunter's graves, embarking on a nationwide arson campaign, or very strategically financially dismantling one of the biggest animal testing labs in the world, the message is all the same: animal liberation can be a daily reality if people can break beyond the traditional proscribed forms of activism and finally do something effective.



ANOTHER BLOODY CHRISTMAS

(INSIDE THE BOOTIFUL WORLD OF THE TURKEY INDUSTRY)



© Animal Defenders

(Certain facts regarding the obtaining of evidence of animal abuse have been withheld from this article since the information obtained by the undercover investigator has been and continues to be used towards ending the abomination that is factory farming. For those wishing to know the whereabouts of farms and units mentioned in this article, the answer is that the abuse witnessed in these establishments is not isolated and that turkey farms are widespread throughout the country although particularly commonplace in the Norfolk area.)

Christmas was approaching and out came the annual ads for extra staff at poultry farms and processing units around the country. After a few days' looking for job vacancies, I found myself being shown around a Grampian chicken-processing unit up north by its head of personnel. The killing had finished for that shift and the machines were being washed down but the stench of death remained, overwhelming and unmistakable to me from other jobs where I had witnessed animals being slaughtered. It's a smell that - once encountered - you simply never forget.

It's not the smell of putrefying flesh since the flesh I describe is fresh, but it's the smell of flesh that has had the life sucked from it and once the body has been skinned the smell permeates absolutely everything. Hard to imagine anyone accepting that and the killing as a career prospect...

The head of personnel announced that between the day and night shifts (this unit operates twenty four hours), approximately fifty thousand birds are slaughtered. I was told that the chickens were gassed in their crates after being unloaded from the lorries

in order to allegedly reduce their stress at being manhandled out of crates before being "thrown" or hung onto shackles and thereafter dunked in an electrified water tank for stunning prior to the kill itself. It was hard for me to equate this token gesture of "compassion" with the incongruous picture of those very shackles in which I had earlier noticed chickens' feet left to hang after the rest of their sad little bodies had been cut from them; the feet were presumably only removed to make way for the next wave of live birds to be slaughtered during the next shift. I was not shown the kill area where

the birds have their throats cut since access had apparently been restricted to qualified slaughterers only, following an expose the previous Christmas by an investigative media reporter who had worked at the unit for a couple of days.

The guided tour over, I took off my blood covered white wellies and attempted to wash away the stench of death that clung to me ...

Although gainful employment was not on the cards for me that day, I had no reason to be deterred; if there was one thing I had learned from my visit to the Grampian unit, it was that it's a big BLOODY business. That meant there were plenty of jobs to be had so that by the time I'd received my expected rejection letter from Grampian, I had already obtained a position in Norfolk with Bernard Mathews. My interview had gone well; I'd even been asked if I was vegetarian and if I had a problem with animals being killed to be eaten! Um, no to the first and err no to the second.

Getting in was a doddle and I was told to be on site at 5 the following morning for my induction.

I dutifully arrived as instructed the next day. There was that smell of death, of dead animals, again. I'd actually noticed it half a mile away from the factory! As I approached the unit I could just make out in the morning mist the large mansion where Mr Mathews resides and was probably at that very moment fast asleep in his four poster bed while his staff on morning shift were getting ready to slaughter a few more thousand turkeys.

Following two hours of induction I was in the happy position of knowing where to go in case of fire and a bona fide union member to boot! It was at this point that we were to be allocated our positions within the factory and I begged inwardly to be put near the loading bay, the area where the live birds would be taken off the lorries and shackled upside down before stunning and killing.

But it wasn't to be. Instead, I was to spend eight to nine hours a day putting plastic bags into cardboard boxes that were moving along a conveyor and then dropping them down a chute. With a half hour for lunch and ten minutes break three times a day, it was hard to refuse such generous job prospects. By eight thirty I was in my new undersized boiler suit outfit, tripping over my oversized wellies, hair netted and at my station ready for an honest days work.

Within ten seconds I was bored and decided it was time for my first break. I knew that I was at the quiet end of the factory where little with regard to live animals went on - or anything else for that matter. I had somehow to get to the other end without being stopped. Everyone had their place in the factory and if you wandered into a section where you didn't belong, you were quizzed about what you were doing. I blended in well with the rest of the workers as the turnover of staff was high and new faces about the place were common. It didn't take me long to work out that as long as I mimicked some of the other workers' behavioural quirks, I would not look out of place if I nosed around a bit. By the end of day one, after an extended lunch and ten short breaks I was a little clearer on the layout of the factory and planned to make a further foray the next day into the world of Bernard Matthew's turkey hell.



By eight the next morning I was allocated a new task for the day: weighing and boxing turkeys for Sainsburys and Tesco's. After ten minutes, I sneaked off and keeping my head low, made my way past gutters and packers, past the machine that took waste away for pet food and finally out to the rear of the building where men in white coats with clipboards pretended to look busy while countless lorries carrying live turkeys pulled into the yard and then lined up at the back of the factory where other lorries stood in bays while men unloaded the turkeys. Hair net notwithstanding, I began to get some strange looks from men with clipboards so having confirmed the location of the "business end" of the factory, I returned to my post.

Chatting later to staff proved to be quite enlightening. Among them was a soldier on holiday leave. I wondered why he'd chosen such a brainless job but it transpired that the factory was desperately short staffed and Mr Matthews had asked a high ranking army official buddy whether any of his lads fancied earning some extra cash. It just so happened that a cock up with wages had left some of them skint, so that straight from serving 6 months in Kosovo, three of them found themselves working in the unit. Apparently, two months before my arrival, the staff situation was so critical that patients from the local psychiatric hospital were recruited onto the factory floor!

Well, that did it for me! It was time to make my move before I joined the good fellows at the local hospital.

Familiar now with the lie of the land and with a story prepared should I be caught in an area that was out of bounds, I weighed my last turkey, placed it in the wrong box and made my escape. Trying to appear inconspicuous, I attempted to gain access to the killing area, located at the back of the factory, but this proved to be definitely out of bounds and several men equipped with large bloody knives and ugly faces snarled at me as I walked past. There was no way I could stand and watch - they made it quite clear I was not welcome in their territory where the birds had their throats slit.

Unwilling to cause a problem and draw too much attention to myself I decided to make my way to the loading bay where several hundred turkeys were being unloaded from two trucks where they had been packed tightly into tiny metal compartments. As a senior member of staff asked if he could help me and after giving him a credible reason as to why I was there, I was allowed to carry on watching and even got a chance to chat to the "pullers" (those who pull the turkeys from the lorry and put them onto the shackles).

It was shocking to watch the panic-stricken birds being roughly pulled from the compartments sometimes four at a time and then thrown onto the shackles. Most of the birds would defecate in fear and all flapped desperately as the shackle conveyor moved slowly into the factory where they would be "stunned" and have their throats slashed. Birds removed from their caging and found to be in obvious pain with broken wings had their necks broken. I remember a particular worker who carried out some of these "mercy" killings using just one hand, but this was clearly ineffective, for the birds struggled even more as they were shackled - now with partially broken necks - to rejoin the production line...

Any consideration to the welfare of the birds by the staff was always just a token gesture. They had to work fast; they stood on a ramp which moved slowly down from the top level of the truck to the bottom and all the turkeys had to be pulled out and thrown onto the shackles before the ramp went onto the lower level. It was all very crude. The behaviour of the men was typical of workers who work with hundreds if not thousands of animals each day; they had become desensitised to the suffering and had no real thought for the welfare of the animals; except, of course, if an inspector happened to be watching. My only source of comfort at that point was that the suffering of these animals was soon to end and that they would be dead in a matter of minutes. More lorries were lining up packed full of Christmas turkeys ready to replenish the insatiable demand for yet more flesh, but where were so many birds coming from?

hundreds of thousands of turkeys. It was clear from my investigations that all the birds were owned by BM and were destined for his factory. A few small local turkey farms were also supplying BM too. Some sheds at the air base were empty, but the ones that were full were typical of a turkey broiler unit except much bigger! Maybe the smaller turkey producers would give more consideration to the welfare of these large intelligent birds (yeah right).

Christmas was drawing near and the demand for extra staff would be dropping off soon and as I hadn't quite finished snooping around this bloody little world, I moved on to my next port of call.

I had two more small producers in Norfolk to visit before I ventured further south. I secured a plucking job in the first of these which was a farm with roughly 5,000 birds, some of which were destined for Harrods.

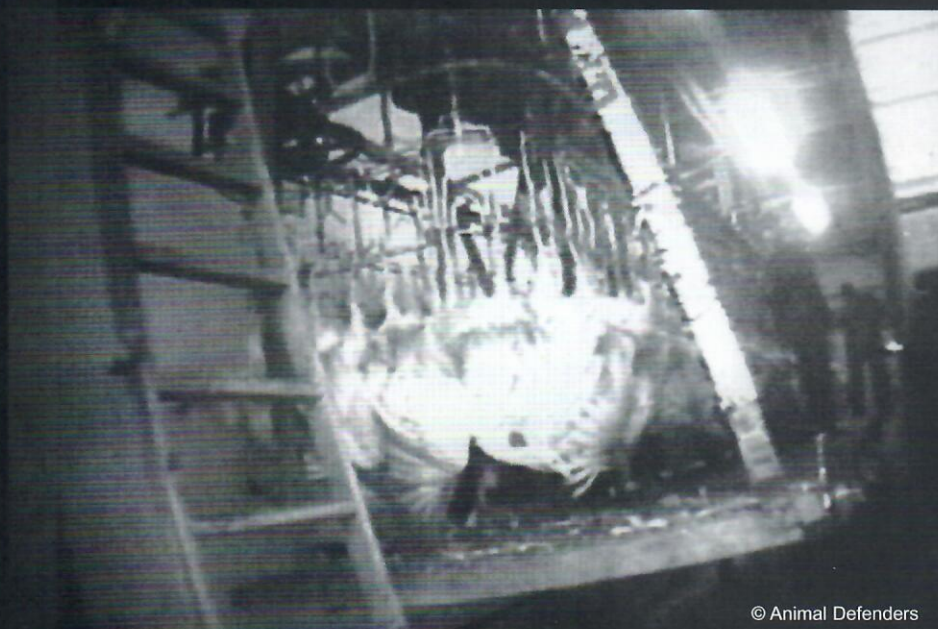
when I first entered the building and I noticed that the bird he was plucking was twitching as he pulled out its feathers. To begin with, I believed this was caused by post-mortem nerve reflexes, but I was soon to find out that their killing methods were far from fool proof.

I watched the farm owner carefully as he showed me the ropes. He caught a turkey by the legs and put its head first into a funnel; he applied an antiquated electric tong to where its head was sticking out of the bottom of the funnel then pulled its neck, yanked it out of the funnel and hooked its legs up onto a chain hanging from the ceiling. The turkey flapped desperately as the farmer proceeded to pluck its feathers ... and then it blinked! It was still alive! I mentioned this to the farmer and he laughed and told me that it was just nerves and resumed his task. But the turkey struggled and flapped so much he was forced to stop for a minute before continuing and then left me with the job to finish... I immediately felt for a heartbeat. There was none. At last the turkey was finally dead.

All the killing was done by the helper and the owner. Before I left later that day a dozen more birds had been stunned and had their necks broken ineffectively and were plucked while still alive. I am no vet, but I have worked with and seen enough animals being killed to know when an animal is alive or dead. Protesting as much as I could without showing too much consideration for the birds' welfare (in case he contacted other farms or the turkey federation) did little good. I left that evening and headed south.

Receiving info on a small farm in the Guildford area of Surrey I went along for a job and within no time was plucking turkeys. The farm held approximately three thousand "traditional" birds a percentage of which were, once again, destined for Harrods; every now and then the farm owner herded about a hundred from the intensive shed unit, through the farm and into a holding pen connected to the small processing building, where they were destined to the same fate assigned to their "traditional" turkey relatives in the Norfolk slaughterhouse I'd visited earlier. The room that I worked in was just for plucking and I worked alongside about eight locals plucking the still warm turkeys.

The killing room itself was next door to where I was working and occasionally I drifted over there to stand around briefly before retreating to my plucking section.



© Animal Defenders

No answers there. Time to move on and investigate further, but although it would not have looked unusual in a place like this, I was unwilling to simply walk out in case I needed to return for a few more days so instead I went sick.

So where were these empty lorries going to once they had delivered the turkeys? Who were the suppliers?

It didn't take me long to find the source of this huge supply of birds. Within half an hour's drive from the BM factory there they were: the largest broiler units that I have ever seen. Dozens of them dotted around an old air base. I was to find out later that there were a number of similar air bases in the Norfolk area that were home to many

Here they reared what is known as the "traditional turkey" whose generic type is predominantly black. These birds do not have their heads removed after slaughter so after "stunning", a knife is shoved into their beaks and down their gullets where the tissue is incredibly delicate and sensitive and their throats cut from the inside, thus leaving the carcass unblemished for the consumer... As hard as I tried I just could not get into the killing area.

The second farm - compared to the farms I had already visited - was tiny, but one of the worst. It kept about three hundred birds in a shed where turkeys were kept at one end and killed and plucked at the other. A local man was helping out with the plucking

After chatting with the boss I finally managed to get a job inside the killing room chopping off wings and plucking the neck and chest feathers. The room had an electric tank in which the turkeys heads were dunked after they had been hung upside down by the feet onto the shackles that carried them slowly around the room. After coming out of the "stunning" tank, a knife was shoved into their beaks to slit their throats from the inside. Blood would shoot absolutely everywhere and as the day progressed, the walls and floor would get covered in feathers and blood.

The electric tank had to be topped up frequently as the birds struggled and thrashed about so much when they were being dipped in it that the water would splash out, often onto the live birds below that had been herded into the killing room and were awaiting death. Consequently, the water level was sometimes so low that some birds could lift their heads just enough to avoid the tank of water and as a result would have to be placed back in line while the tank was refilled.

A couple of days into the job and I was asked to take over as "catcher" which meant herding the turkeys from the outside pen and into the killing room where I would have to catch the birds myself, hang them up onto the shackles and make sure that they went through the water tank properly. I cannot describe how nauseated I was that I would be the one to choose those to be killed next but for reasons that I can't go into I had to accept the job with a smile.

The turkeys were very big and extremely heavy. As I approached them, I had to grab them by the legs which wasn't that simple since they would hide under one another trying to avoid capture after they saw what was happening to their companions. As I grabbed them they would struggle violently – some struggled so much I would have to place them back onto the floor and try again. I must add that at all times I was as careful and as caring as I could possibly be under the circumstances. Sadly I could not say the same of the other workers. The only thing I hoped was that I was making it as painless as I could for the birds that I had to handle.

I felt indescribably distressed by this job, but what upset me more than anything else was the fact that no matter how careful I was, as the turkeys legs were placed into the metal shackles I could hear their ankle bones breaking from the sheer weight of their enormous bodies. It's a sound I can still hear to this day...

After a few hours engaged in this task, I simply could not continue. I believed I now had all the information I needed. I made my excuses and walked out even though the day had not ended.

As I turned back for one last look at the killing room, the floor must have been three feet deep in white feathers and wings. It reminded me of a snowdrift, except this snow was soaked in the blood of so many innocent birds.

Christmas, a time for forgiving?

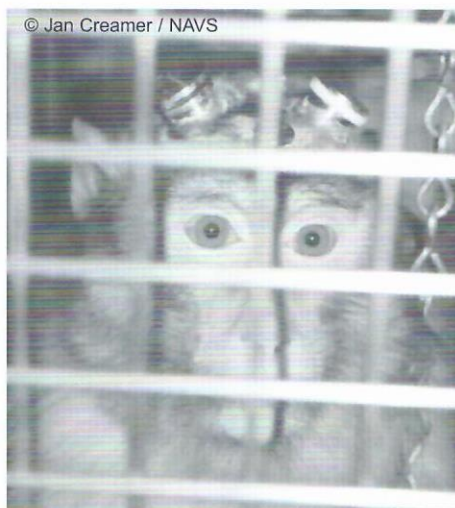
I don't think so.

Danny

ANIMAL DEFENDERS INVESTIGATIONS

Although this is a personal account, Danny was working on an investigation organised by the Animal Defenders into the turkey industry. Following the investigation, Animal Defenders exposed the suffering into the turkey industry on television and in the press, and a formal complaint was made to the Ministry of Agriculture, Fisheries & Food (MAFF). The video footage was then thoroughly examined for possible offences under the Welfare of Animals (Slaughter or Killing) Regulations 1995 and The Agriculture (Miscellaneous Provisions) Act 1968. A video accompanied by veterinary testimony was sent to MAFF. The most serious allegations concerned indications of consciousness whilst birds were plucked, including three instances filmed of turkeys flapping and struggling up to two minutes and 25 seconds after stunning by electrodes and neck dislocation. The birds continued to flap whilst being plucked. A year and a half after MAFF (now DEFRA) promised to act, the findings of their inquiry have not been published.

Animal Defenders along with their sister organisation, the National Anti-Vivisection Society (NAVS), have undertaken more deep undercover operations than probably any other organisation in the world. They have exposed circuses, fur farms, factory farms, vivisection labs and dealers, paté de foie gras production, and have had footage of animal suffering televised all over the world.



© Jan Creamer / NAVS

Landmarks have included:

- Obtaining evidence of neurology experiments on monkeys in London, and gaining horrific images of monkeys with bolts and electrodes permanently implanted in their heads.
- Collecting video evidence at Mary Chipperfield Promotions leading to the convictions of three personnel, including Mary Chipperfield and her husband Roger Cawley, for cruelty. Trudy, the chimpanzee Mary Chipperfield had beaten, was rescued.

The multi-million pound Mary Chipperfield Promotions business in Hampshire, which supplied animals to Disney movies, TV shows and circuses, closed down.

■ Evidence of abuse in UK circuses has devastated the UK circus industry and led to bans on animal acts throughout the world, including towns and cities in France, Greece, Colombia, and national bans in Costa Rica, Brazil and Singapore.

■ Evidence of animals being thrown away live in bin bags full of dead animals after inadequate gassing, led to Charing Cross and Westminster Medical School's licence to experiment being revoked – the only time this has been achieved by an animal rights group. Depressingly, the licence was reinstated after new procedures were put in place – proving why these establishments must be investigated continually.

■ A sting operation on lab dealer Interfauna saw six beagles rescued and the dealer exposed.

If you would like to help fund this type of work, or if you are interested in becoming involved in undercover work, please contact:

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VOICE OF THE VOICELESS

In a candid interview with **Arkangel** magazine, **Ingrid Newkirk**, the single minded co-founder and spearhead of **America's organisation People for the Ethical Treatment of Animals (Peta)**, answers her critics and reveals her thoughts about strategy and the way forward for the movement.

A. Hi Ingrid, thanks for agreeing to be interviewed. To begin with, could you tell us what event, if any in particular, proved to be pivotal in raising your awareness about animals rights, or was it a gradual process?

I. I was, like most human beings, a pathetically slow learner. I stopped eating animals virtually one species at a time; first snails (I was taking some home to cook and they tried to liberate themselves from the bag. They looked so pathetic, I felt like a heel and liberated them down the bottom of my garden); then lobsters and other shelled beings after picking a live lobster out and having him cooked (I've no idea why the penny suddenly dropped - perhaps it was the warm flesh of that first bite and the realization he'd been broiled alive for me); then pigs - when I was a law enforcement officer and found lots of farmed animals abandoned, most dead, one little pig alive. (I finally put two and two together when I realized I was about to prosecute some people for cruelty to a pig, while going home to eat the pork chops in my 'fridge!). It's all too mortifying. I wore fur until I found a fox in a trap. And I was an "animal lover!" The typical kid who feeds orphaned squirrels with an eye-dropper and loves the dog. On the other hand, if I could convert from one who was so amazingly oblivious (although there weren't any animal rights campaigners when I was growing up!), there's hope for absolutely anyone. When I read Singer's *Animal Liberation* I thought, "Good grief, THIS is what I really believe. Not that animals should be treated kindly, of course they should, but that they're not OURS to use. They are other nations. Other individuals. Just in other strange (to us) packages."

A. Chrissie Hynde expressed great admiration for you during her interview with Arkangel; she told us that PETA started off with just you, a desk and a typewriter. What was the remit of your "mission statement" at that time? Did you, for example, set yourself any goals or did you just decide to start at A and see where it led you?

I. And I admire her because she's done something with her fame for those who don't even have a voice of any kind. We got arrested together, tearing up leather jackets in the window of the GAP store in Manhattan. She always speaks her mind and thank god, she's got a justice-oriented, anti-oppression, compassionate mind. Our mission statement at PETA has always been the same, from 1981 till now: "Animals are not ours..." The goal was always, and still is, to reach the fence-sitters, the people who think you shouldn't be cruel but who have never thought beyond dogs and cats and horses, maybe wildlife.

A. Could you ever have imagined that PETA would become what it is today - a worldwide organisation spanning continents?

I. I am like the man cleaning out the Aegean stables with a spoon; I have never thought anything other than: "There's this lot of work to be done now, so let's do some of it." We are still SO small in the scheme of things, when you think how enormous animal abuse is and how big our enemies' budgets.

A. Many organisations going as long tend to become part of the status quo and although to some extent you have chosen to work within that system, you have managed to sustain a certain militancy, pulling what are widely regarded as "publicity stunts" to put (to coin a phrase) "The cat amongst the pigeons". How have you managed to sustain this radicalism; do you feel that it may have become diluted over time, or simply evolved to a less or more responsive public?

I. When you have 120 full time people working on projects, you can't chuck it all away by doing exactly what you would want to do with no thought for the consequences. You have to keep the working machine intact to fight, so that can mean that an attractive radical thing I'd personally fancy doing or would love to ask others to do, won't be on the cards for us. If I felt we were no longer effective or accomplishing anything this way, I'd switch gears.

A. The US national psyche is regarded by many as conservative in its resistance to change and radical thinking - ironic since as a nation they are all too ready to impose their own views about righting what they perceive as wrongs in the world. What success do you feel PETA has had in its consciousness-raising efforts to make inroads into that mindset and what kind of resistance have you encountered en route?

I. I think we face two major obstacles in the US: the US is very insular, it does not generally invite comment from outside its borders and so the population as a whole lives totally oblivious to any big picture, any world view and thus like a band of green vervet monkeys encountering baboons, when it finds out that other people do things differently or have different points of view, it is simply threatened by them, by which I mean that, certainly among the general

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masses, any idea that there is a way other than the US way, is met with disdain, disbelief, disgust, and the absolute certainty that the US way is the right way (this is why Vietnam, the jungles, the culture, the real hand-to-hand combat, came as such a culture shock - more than anything else - to soldiers sent over there just to "fix things up"). It is also a truly, totally hedonistic society (something the rest of the world aspires to be, sadly), where - unpopular as this is to say - genuine poverty and hardship

is not really understood. Even the "underclasses" usually have a TV set. Yet the rest of the world, as much as it hates the US, is composed of people who also want to be comfy and not inconvenienced by worldly worries, to have everything done for them as a matter of course. So we have tried hard not to have animal rights become a cause of like-minded people talking to like-minded people, but a lifestyle - fun, convenient, American-culture compatible choice. To make it desirable, accessible, upbeat, something you want to do because people in Hollywood (your idols) do; a way of eating that you want to adopt because you care about body image and it'll slim you down, and so on. Simplistic, but vital, we believe.

A. Have the events of September 11th 2001 had any impact on the way PETA is perceived and treated by the status quo, and more broadly speaking, has the prioritising of animal - related issues been placed yet further on the back burner by said powers? Would it be correct to assume that there has been an increase in conservatism and resistance to change since that date, and in the way direct action is viewed?

I. Not the conservatives, but the ultra-flaming conservatives absolutely dominate at the moment, and not since McCarthyism, which sought to flush out communist sympathisers and ostracize them, has there been such a roll-back on freedoms, of speech, of association, and so on, in the US. Some of this is real, some of it is self-fulfilling, as with Hong Kong or Nazi Germany: people are afraid to exercise some of their remaining liberties and so are helping the ultra right wing to succeed in making this the old Russia. Coming back into the US in early January, I got absolutely grilled and all my luggage gone through because - according to the Immigration official (which I can confirm) - my name is now on a list of people to look out for. I think this is probably in part because I said openly that it would be a good thing if foot and mouth disease came to the US and was therefore named as a "threat" by meat-states' senators and by Canada's food minister, and partly because the food industry front groups have told conservative members of Congress in hearings, that we support the ELF and ALF with money, and other things that frighten the government. Funnily enough, I doubt this will have any effect on activism per se, because you could make it a hanging offense and people would still believe it is the morally right thing to do and go right on doing it. All that said, we did announce a "kinder, gentler" PETA after 9/11 because the public and the press were in no mood to cover anything controversial or offensive at all, and we were able, by giving veg "turkey" donations to the troops, fur coat donations to children in Afghanistan, providing aid to animals orphaned by the towers' deaths, and so on, to keep animal rights interests alive in a press that consisted mostly of military music, inflamed rhetoric and lots of pictures of bald eagles!

A. One of the earliest and long drawn out campaigns was to secure the release of the 'Silver Spring Monkeys'. The legal wrangling over possession lasted some 8yrs with the monkeys imprisoned in isolation cages in legal limbo. For those of our readers who haven't heard about the 'Silver Spring Monkeys', could you briefly outline their story, the outcome and tell us what you believe you achieved?

I. It was imperative to get the government and the whole US vivisection community to see that in this - the very first case ever brought against an experimenter for cruelty to animals - the AR community wouldn't let go, back down, go away; that we were in it for as long as it took and that we were a formidable enemy. So we never did let go. We tried every trick in the book. This case put AR on the map as we went to the US Supreme Court not once, but twice. Everything was a first for the movement. The first arrest of a vivisector. The first conviction of a vivisector. The first confiscation of animals in experimentation. The first civil case brought on behalf of animals in experimentation with us asking to speak to them as their guardians. The flight of the monkeys to Florida when the court ordered their return to the vivisector. The negotiations for their return on the condition that the vivisector be criminally charged and a custody hearing be held; a very tough decision. The first time a criminal juror joined a civil case in defense of animals. The way the government inspected labs was changed. There were congressional hearings. The law was changed. The first time a government grant was ever taken from a vivisector. And so on. Kathy Snow Guillermo wrote a great book about all the chicanery that these experimenters were up to, called "Monkey Business." We might reprint it soon. In the end, we did get some of the monkeys out of the experimenters' hands and into a group living situation, out of public view, with a rehabber, in the San Diego zoo. The rest we fought not to have experimented on and lost in the case of the last ones. But we won another court battle to have our reps there while the experiment happened and to ensure the monkeys never woke up. It was all historic. Some huge wins, some miserable bits, some hideous compromises. As one vivisector put it: "I knew when I saw the police raid on the news that nothing would ever be the same again." We took the public inside the labs for the very first time in the US.

A. In the above case, you say that "the AR community wouldn't let go, back down, go away" - that they were there for the duration. Looking at the global movement, do you believe this resolve is becoming more unilateral? So often it feels that one is up against ignorance and apathy even within the community that supposedly represents the voice of the animals - it's not even just a question of radicalising welfare organisations - which lets be honest, are most likely to win a popular vote in the AR

stakes purely because of their appeal to "normal Joe" in the street, but don't really represent the animals voice crying out for justice; it seems that so much of our energy gets dissipated by infighting, ego clashes, discord over tactics, laziness and apathy, when we should be standing shoulder to shoulder fighting the real enemy. How do you personally feel you can motivate people away from all this pointless time wasting, or has PETA's history been marred by similar experiences?

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I. Human nature is a depressing thing! If gorillas ran the movement (or the government, for that matter), things would be a lot easier, I'm sure! For no matter how many times you appeal to people to please just be grateful when anyone does anything for animals, to stop wasting valuable time picking at what X is doing that you don't like, to just keep your own head down and keep working at what you think is right, to try to enlist others but not resent them if they end up doing something else, people still waffle on about and fight over the "one true way" of activism, and it is extremely disturbing.

I. I wish I had a magic wand, but I don't. Someone once pointed out to me that people in model aeroplane clubs fight among themselves all the time, split up, form new groups, hate each other. I just keep saying, like Rodney King (the black man who was beaten by the police): "Can't we just get along!" or: "If we can't stand each other, can we just not waste time describing this to everyone when there's so much damned work to be done." On the positive side, having radical groups and agendas and demands has definitely pushed many more conservative groups along, including, over here, many humane societies/SPCAs, who now, at the worst, dare not, have non-veg food at their events or show up in fur as they use to. And pushing the whole argument along only helps.

A. The flipside of some of your more outrageous campaigns or stunts as they have been referred to by some, has sometimes seen criticism from within the movement of which you are a part - do you actually court controversy?

I. We court attention, but we're sorry some people in our own movement don't like what we do. That's always sad to know. We view silence as the enemy of progress and, as most of us out there realize, silence is often what greets even the best of actions, so we have made the decision to play the fool, to humiliate ourselves, do provocative and even unpopular stunts, risk not being entirely politically correct, just to get people to stop and stare and argue about what we're doing.

A. How do you respond to criticism surrounding some of your more recent campaigners - eg: supporting a fast food company selling veggie burgers even though it is responsible for the death of millions of animals; the donating of secondhand fur coats to the homeless in the US and Britain, when this could be regarded as compounding the acceptability of wearing fur?

I. No one should pretend to be pure. If we were, we wouldn't take the bus, wear clothes, certainly would never enter a chip shop or go into a supermarket, own a walkman - in fact we'd probably have to stop breathing. Don't we need to encourage people to move towards the goal of being as kind as possible? Certainly, who wouldn't want everyone to go vegan overnight, but people are lazy and stropky, and materialistic. They won't. So we are pragmatic. We try to pull and push and drag and persuade society to get kinder. If you don't have a veggie burger in popular fast food outlets, then the regular person (the one who doesn't go to a veggie eatery because he's not already veggie so why should he?) - the very person we want to convert - won't even see them on the menu and think "I'll try that." It's also the carrot and the stick. If a "bad" child does one good thing, don't you encourage them and praise

them about that so that they want to do more of it? If we show BK that there's money to be had in veg food - which after all is all they care about - then they have more incentive to switch away from meat. And isn't that what we want? Do we not want to have any veggie food in certain places? We try to make it easier for the Average Joe to go from A to B to C if they can't bring themselves to go from A to Z.

We have to do something with all the donated furs, so we use them as wildlife bedding in refuges, burn them in demos, bury them in cemeteries, use them in school displays. We also need to change the image of fur, so I love seeing old people, prostitutes and the destitute in our coats. That's the image fur should have. Not that it's desirable - a symbol of the wealthy and successful - but that it's for the down-and-out, those trying to survive, those who have old ideas. I want people to give money or ask "How much for a quickie, dear?" to anyone wearing a fur.

A. Going on from that point about the fur issue, how do you feel we can stop the gradual influx of fur creeping back into the fashionistas wardrobes? A few years back, it really seemed that we were seeing the last of the fur industry, yet here we are today with designers like Alexander McQueen selling haute couture fur items to order for £1,000s with no one batting an eyelid; Madonna being photographed wearing the delicate fur of aborted lambs; high street shops selling a multiplicity of items from frivolous toys to clothing trimmed with or made entirely of fur; some charity shops are even doing a roaring trade in it and its most certainly far more commonplace in the UK at least to see people - predominantly women - wearing fur again. It begs the question about how effective were our efforts at re-educating the public; do we really have that short a memory as a species? And how effective is it long term to shame people into "submission" if in their hearts they really don't believe what you're saying is right, or if they have no compassion? At the first opportunity when they feel safe, they'll go back to whatever they were doing!

I. It is definitely the case that vigilance pays. Looking back some 30 years, I can say with absolute assurance that - with the exception of the hip-hop culture - the runway free furs (from SAGA, with free junkets to Denmark thrown in), and the trim, does not in any way come close to how fur used to be seen and worn, thank god. We are working hard to get black spokespeople, but when hip-hop here is all about acquiring "stuff," money, sex, the trappings of what whites used to have that was denied (here) African Americans, it is difficult. That's the major challenge for us. As for Madonna, she is supposed to have had another think, thanks to Stella bending her ear, but Madonna has always been confused to say the least. Stella is helping enormously in many ways, mostly by being vocal about what she'll design with and

won't, and she is soaring in fashion. I was in the UK this Xmas, and every person I saw wearing fur was foreign (I speak to them all) and there was only one fur at the theatre performance of the Nutcracker I went to in London and the wearer was French. I passed her a note as she was two rows away, and it was great that the whole row in front of me read the note and turned around to say they agreed, and then she had to get 4 or 5 people in her row to translate the note, and I when she turned around I waved to her and my row got involved and were sympathetic. So, most people are still absolutely sympathetic and our activism mustn't wane.

" I definitely think direct action is a vital part of any social movement for positive change. There has to be a militant arm, it is one of the important spokes in the wheel."

A. Do you ever feel that some of your campaigns failed to achieve their desired effect or would you say any publicity is good publicity? Do you believe that PETA campaigns are part of a philosophy that of necessity has to be flexible and prepared to change tack when the need arises?

I. I don't think all publicity is good publicity, but most publicity is better than no publicity! It would be great if just having the facts and saying the truth - i.e. "this is cruel so don't do it" - got the issue out before the public at large, but it doesn't, so we have to try hard. It's a success just getting people to argue among themselves over the issue, even to denounce us but say: "Well, those PETA people are nuts but you know, I do think X is cruel and we shouldn't do it". And, yes, we have to be very flexible.

A. It is true to say, isn't it, that you / PETA have always held a no compromise stance with regard to the abolition of all animal exploitation and that you view direct action as one of many acceptable means of achieving that aim. Are there limits of acceptability within that framework?

I. PETA makes no bones about the fact that we are total abolitionists although we will accept compromise on the road to that goal - i.e. if we can get water for animals awaiting slaughter, we'll take it even though we don't believe they should be slaughtered (but we can't stop it). I definitely think direct action is a vital part of any social movement for positive change. There has to be a militant arm, it is one of the important spokes in the wheel. It was true for civil rights in this country, for women's rights, you name it.

A. It has been suggested by some of your critics that in PETA, your word is law. What is your response to the suggestion that you rule with an iron fist?!! If you would agree to some extent, would you say that it is because of this that PETA's ethical stance has maintained its integrity?

I. For a minute, I thought you said "Iron fish!" I am very firm in my beliefs and yes, PETA isn't run like a commune. I formed PETA for a purpose, with a credo, with a goal, with ideas, and if someone wants to change us, I say: "go form another group or work elsewhere more in keeping with what YOU want to do - don't try to change us." The world's a big enough place for lots of styles of activism and animals can use as many groups, individuals, ideas as they can get. PETA's way may not be the best way, it's just PETA's way.

A. You say that the world's a big enough place for lots of styles of activism, yet we continue to be in conflict with the credos of other groups and individuals. Do you think there will ever be a time we can work together or is it in our natures to always be in conflict with something? How would you answer those who have said you have become radical welfarists?

I. We haven't "become" anything. We've always been considered radical, we've always been considered rightsists, and we've always worked to improve animal welfare while advocating abolition of exploitation across the board. If a hen is going to be killed and you can't do what you'd rather do - i.e. prevent it - but you can get the people to let her stretch her wings for the eighteen months beforehand, wouldn't that be okay to do? Especially, perhaps, while campaigning vigorously for veganism! We also spay/neuter dogs who are kept on chains here; we do a lot of welfare things, always have, but we are against animal ownership, we want pet shops closed; we fight to get "protected contact" for elephants here, but we also fight to get animals out of the circus altogether. People might want to just concentrate more

on what they are doing, rather than waste precious time taking apart what everyone else is doing. We're all going to do things our own way, with our own styles, so let's just all respect each other and get moving!

A. I agree! That's exactly what it should be about! Let's respect each other and get on with it. If we fail to do that, we are simply weaker as a force, one that is open to infiltration from the opposition and the divisive tactics they are known to use as counter measures against movements for radical change. Have you or anyone you know been subject to the latter? Do you assume you are under surveillance and live your life accordingly?

I. We know we are under surveillance. We know our phones are tapped and our email read. We were a main part of the anti-terrorism hearings held last year by Congressman McInnes, right wing servant of the logging industry. It is not the first time. We've had dozens of our staff brought before the Grand Jury. We have seen infiltrators from the circus industry whom we are suing right now for theft of our private documents (and who have broken into offices, tapped wires, and other skullduggery). We know pharmaceutical giant Wyeth-Aherst got weekly reports from our UK offices. There was a time when we filmed our rubbish skip being gone through every night by a former police officer hired by an opposition industry group (we made sure he had to sift through a lot of dog faeces). No question. We should be like POWS in World War II: mum's the word and stick together.

A. Many in our society are caught in the thrall of the celebrity cult. Could you summarise how PETA developed its large support network of celebrities? What do you believe you have achieved through your use of them? Can there be a downside to this when a celebrity who has previously spoken out in favour of one of your campaigns becomes a turncoat?

I. Sad culture. Celebrity speaks, people listen. What can you do? And there's nothing you can do to make it any other way, so better use it to the animals' advantage. Look at the Sophie Ellis-Baxter ad recently. We are most grateful to celebs - who after all are people too with diverse opinions - when they risk something precious to them, by "coming alive" and making their opinions known. We have worked hard to cultivate celebs (although many have now come to us to offer their help, thank god) and the animals have really had the issues put on the map thanks to their kindnesses.

Yes, Naomi Campbell! Well, we fired her when it became clear she was lying about her fur-wearing ways. First, it was: "I didn't realise it was real," then some other excuse, and the third one was the limit. But maybe the exception proves the rule. There haven't

been very many who have fallen from grace and as someone once said, "If everything you do works, you aren't doing enough."

A. What is it you think that makes individuals, celebrities and non-celebrities alike, adopt a belief about which they are passionately outspoken for a time, only to abandon it just as suddenly. Obviously, with individuals like Naomi Campbell, the whole "I'd rather go naked than wear fur" was entirely self-serving, but there are those, like Drew Barrymore for example, who have been very public about their vegetarianism, only to become carnivores again. It makes a mockery of the whole thing. What is your reaction to this volte face in individuals - and I have seen it in many even radical AR campaigners - and what do you think fails to keep them convinced and committed?

" We must do our utmost to educate, to be patient, to be impatient, to be forceful, to be caring, to be kind, to be tough, to be whatever the situation seems to call for."

I. Don't sociologists call it "compassion fatigue?" Some people are weak, they've been worn down (another reason to be as supportive as possible, as positive as possible to each other), they don't see the big picture of slow change happening (and it is), they don't see how their "one vote" can change things, they meet someone who finds their ethics inconvenient and their hormones persuade them not to lose that person by pushing their values on them, etc. I hate to return to this, but that's like the BK veggie thing to me: If we can embrace not only the hard core, but the mainstream, make it convenient and mainstream to be AR, not have to eat and shop in certain places (which to some people is like saying you have to wear a veil over your head all

the time and stand out, rather than blend in, something most people are anxious to do), then they don't have to sign up for the AR nunnery and AR can be incorporated as part of their lives.

A. Do you believe humans habitual disregard for life forms other than their own can be altered in time, or that the legitimising of cruelty towards animals is a part of our nature that we can never eradicate?

I. I regret to say that I do think it's part of human nature to be cruel and unthinking and selfish. Maybe it's part of that biological urge to reproduce your own species and destroy all interlopers. However, there's hope: In this country, white children whose grandparents grew up thinking black people were stupid and good for nothing but to serve whites, for example, have black friends today and see blacks as equals. A lot obviously has to do with what you see around you when you're growing up. That's why we have to make sure cruelty is never allowed without comment and objection and that it isn't seen as acceptable.

A. How do you see the future of animal rights? Are you hopeful?

I. Where there's life there's hope, but we need to do more, faster, more diligently, more energetically; we need to remember and seize every opportunity, and be the best damned voice and arms and advocates we can be for them. We must do our utmost to educate, to be patient, to be impatient, to be forceful, to be caring, to be kind, to be tough, to be whatever the situation seems to call for. We are all they have, poor bastards.

A. Finally, is there any chance of having an update on Britches - we think it would be good for readers to be reminded of the tragic story of this little creature, and if there's a possibility of seeing how she is today. People can get so bogged down that they lose their way and forget what is at the heart of our struggle. It's always a good idea for them to hear something positive.

I. I'm sorry but I cannot tell you how Britches is doing today. I last saw him about ten years ago. He was no longer a little white baby, but a very assertive brown adult monkey who enjoyed his life. Periodically, I do get cards from those who have kept rescues, like Old Man from the UC Harbor raid and Prince and Goofy from the City of Hope raids, and Vanguard from the US Navy diving chamber experiments, and so on. They are usually to say they have passed away after a joyous life. I can say that I hear that three of the four SEMA chimpanzees, rescued in 1986 from certain death to be infected and locked away in solitary confinement in steel isolation chambers, are very happy, as are their caretakers with them.

PAGANISM & ANIMAL RIGHTS: THE LOVE OF ALL EXISTENCES

(Line from the Universal Druid's prayer)

With contributions from Ciaran Long, Bernie Wright and various

Paganism values the sanctity and equality of all life and has strong links with the non-human animal kingdom, so it is no surprise that it has become the religion of choice for many Animal Rights activists. In terms of its popularity, it shares with the Animal rights movement the dubious honour of being a hugely misunderstood and maligned credo. We hope that this brief introduction will help dispel some of the myths surrounding it.

Paganism (from the Latin 'paganus' meaning 'country dweller') is a Nature religion and its followers believe divinity is immanent in all life forms, in the seasons, life and death, light and dark. It is one of the few religions in which the divine is represented by both genders; unlike the super-natural divinities of other world religions, its Goddess and God symbolise all aspects of nature and human nature. The Goddess represents all that is female and the God all that is male but since nature is seen as female, the Goddess has a wider meaning and she is often referred to as Mother Earth or Gaia, the creatrix and sustainer of all life.

Paganism can be traced back to Neolithic man and has been practised in its diverse forms by cultures around the world for thousands of years. With the rise of Christianity, Paganism in the western world was driven underground during the Burning Times; the Catholic Church, seeking to eradicate the influence of the Old Religion, targetted its followers with the brutal methods reminiscent of latter day ethnic cleansing or McCarthyism. Victims were not restricted to those that practised Paganism or Witchcraft; homosexuals, the mentally or physically disabled, healers – seen as a threat to the growth of "cold science" – were amongst the millions that were tortured and killed in the name of religion over ensuing decades (the last witch trial took place after the 2nd World War). The legacy of those times is still with us today, reflected in the widespread and irrational mistrust of all that is seen as "New Age", and the fanatical vitriole emanating from the Church against its "Satanic" enemies. It may be worth pointing out here that since Satan is a figure that exists only in Christian teachings, it is safe to assume that Satanism exists because of **Christianity** and not despite it; Satan does **not** figure in Paganism and the Satanic black arts represent the complete obverse of the Pagan ethos.

Paganism enjoyed something of a revival during the 1800s but there is no way of knowing how much knowledge died with the victims of the Burning Times. Since we can assume that because the Old Religion and its traditions were largely passed on by word of mouth (reading and writing being the domain of the privileged), we can only speculate as to the extent of the loss.

Modern Neo-Paganism in Britain is based on the Pre-Christian traditions of Ireland, England, Scotland and Wales where the Horned God and Fertility Goddess were worshipped. Described as essentially born of Irish and British conscious-

ness, the various offshoots of these traditions such as Druidism and Wicca (modern day Witchcraft) share much in common with other pagan religions such as Native American Shamanism. It is a joyous religion springing from our kinship with nature and is a merging with the the universal energies of the Goddess and God. It is a personal, positive celebration of life wherein nature is sacred and all life forms are our siblings. Paganism preaches no dogma; it encourages personal responsibility, valuing the instinctual,



the mystical and the power of the individual and the connection with Nature as a connection with the Divine. Because Pagans don't have to subscribe to any fixed ideology, beliefs can be varied and eclectic but they are universally connected to the divine spirit of Mother Earth through celebrations based on the ancient Celtic calendar (in the case of the western tradition), and the common tenet of all true Pagan groups: 'HARM NOTHING AND NO-ONE'. Pagans hold no belief in reward and punishment as meted out in a Christian heaven or hell; instead, the soul goes to the Summerlands after death, there to await reincarnation and the opportunity to complete unfinished tasks.

Familiars:

Animals play roles of varying importance in many world religions; in Paganism, they act as our spiritual guides in the labyrinth of Nature since they are closer to the Source from which humans have strayed. Magical animals are common in the ancient Pagan myths of many cultures and one

can learn much both in myth and reality from instinctual animal behaviour and the wellspring of Life. Working with animal spirit guides offers a way to connect deeply with their wisdom; residing deep within our universal unconscious, they are the Pagan's primary helpers in facilitating healing.

Animals figure in magic both symbolically in its mythology or as physical or astral familiars. Familiars are most commonly 'domesticated' animals; they offer their assistance freely and can help focus an individual's magical power. In return, the familiar must be given psychic protection. All animals are extremely sensitive to negative influences; their highly developed sixth sense rapidly detects the presence of "evil", and they are quick to leave any spot in which they encounter it. Astral-bodied animal familiars can come in two forms – either in the form of a deceased companion animal or in the form of supernatural beasts, seen by some as the fantasies of the collective mind. They may appear in response to a particular need in an individual's life.

Why Paganism?

The close links of Paganism to the human animal kingdom are widely manifest as we have tried to indicate in the short summary above. Being an earth-based religion, it attracts those sympathetic to the Animal Rights and Environmental movements; the latter encourage individuals to take responsibility in working towards changing the status quo and its resistance to change. Similarly, Paganism encourages individuals to take personal responsibility, to recognise and respect the sacred in all life and to adopt a natural and wholistic way of living in harmony with the natural world. It is an empowering belief system rooted in our collective human history closest to and guided by the uncontrollable, anarchic forces of nature; we as a species are the self appointed custodians of the fragile planet we inhabit and it is our responsibility to preserve and protect that with which we share it.

Illustration above:

Matthew Hopkins, Cromwell's notorious Witchfinder General, was known for the kind of blackmailing tactics so successfully employed by the witch hunter (sic) McCarthy during the height of US cold war paranoia last century. Any opposition by opponents to the witch hunts was guaranteed a deadly outcome. Those targetted were often women healers or those with companion animals (ergo: familiars), making them sitting targets for Hopkins. This illustration appeared as the frontispiece to Hopkins' book: "Discovery of Witches", published in 1647.

ANIMAL RIGHTS: THE PAGAN PERSPECTIVE

By Jane Rivett

*The birth and rebirth of all nature,
The passing of winter and spring,
We share with the life universal,
Rejoice in the magical ring.*

(extract from the Witches Creed,
Doreen Valiente)

In 1855 Chief Seattle warned the white settlers of America "when the secret corners of the forest are heavy with the scent of many men, it would be the end of living and the beginning of survival". Those settlers came from a continent that has replaced its native heritage with a religion that taught man he must be "fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth" (Gen 1.26).

Today, less than two centuries later, it is frighteningly obvious that Chief Seattle's words are calling to us with great urgency and that the mindless destruction of our ecosystem and planet can only be reversed if humans return to their proper place in the universal scheme of life.

This article attempts to show from my perspective as a Pagan Priestess how the Pagan faith enriches, endorses and clarifies the need for the Animal Rights movement in today's materialistic society.

Paganism is by definition a nature based religion. Each act of mindless cruelty or destruction goes against every principle we aim to live by. As we watch our species turn this beautiful planet into a wasteland in its search for profit and gain, we move further away from the true meaning of life; each time a species becomes extinct so something dies in us too; each time a forest is destroyed, some part of us is destroyed also; each time an animal or the environment are abused, so too is our inner environment. Each act of deforestation, factory farming, vivisection or pollution serves only one master: PROFIT! What good is this profit if the price is your soul?

Paganism is a celebration of creation, life, death and rebirth. Duality in all things is paramount: God and Goddess, male and female, night and day, life and death, summer and winter: each pairing embracing complete opposites that are totally dependant on each other for creation and rebirth.

Balance is the key to sustaining a healthy environment both internal and external. To find this balance and understand it fully you must form a living relationship with the cosmic process and challenge any artificial deviation from the natural order. Pagans are dedicated to the earth as a living organism physically mentally and spiritually – this is the very heart and soul of the old religion.

Mother Earth is just that. She produces us, sustains us and even punishes us when we abuse her. With this knowledge we understand that all living creatures are our siblings, we are all different, but from the same womb. Our planet is a living organism: her creatures are her nervous system, lungs and senses, the mineral kingdom her tissues and bone structure and the seas her bloodstream surrounded by the atmosphere which she breathes as do we.

Paganism is a religion of celebration and positive affirmation. As pagans we find fulfilment in the world and our involvement in it on all levels. We find great joy in attuning our minds, bodies and spirits with the universal life force and being able to form lasting relationships with our fellow creatures and with the earth itself.

The ethics of Paganism are all positive and we are more concerned with "blessed is he who" than "thou shalt not"; this encourages us to take a pro active approach to things that are counter to the moral code by which we live, explained in eight simple key words: "An it harm none, do what you will". Paganism teaches us karmic responsibility – that is to say we are all accountable for our own actions, and we understand that every action causes a reaction.

Many people today are being drawn to the Pagan way of life. It is a unique faith in many ways. We feel no need to erect churches, as the earth is our temple and the faith allows everyone to express themselves freely since we recognise that everyone is unique.

Paganism by design is not a judgmental belief system - we learn not to judge but to understand, accepting only that karmic laws and the universe are wise enough to judge anybody. Despite all this seeming disparity, it is a faith of great unity, and those who embrace it feel safe in the knowledge that they can come together with others in love without judgement or criticism.

Most importantly, paganism is a celebration of life, healing and the acquisition of knowledge and is perhaps the only religion that teaches us to worship and protect the world in which we live.

As a witch, realisation of my own unique potential and personal development are my moral duties. It is wholly right for me to take a stand against animal abuse not only from a moral standpoint but also as a way for me to honour the Goddess who creates and sustains all life. I feel blessed to be able to share my life with animals and learn from each unique relationship they allow me to form with them.

To show my devotion to Mother Earth I take an active stance against that which seeks to destroy any living part of her. To be some small part of a movement that sets out to save and protect everything that is sacred is as much a part of my life as the festivals and rituals at which I ritually honour the God and Goddess.

In ancient times, the native heritage of our society was very different from today's credos. In order to survive, it was crucial to understand the laws of nature and realise that balance in all things was important; our ancestors revered every part of the natural world and considered every part of it a gift from the God and Goddess. Each animal was honoured for its unique qualities. The eight festivals of the year (still celebrated today) were not only important symbolically but were also markers for the turning seasons and the life death and rebirth of all things.

Thousands of years ago the battles faced were against the elements and the seasons themselves. Without a vast knowledge of the natural world, continuing survival would have been impossible. People knew how to read the skies, divine for water and tap into the earth's energy; herblore was extensive and vitally important in both healing and rituals; close observation of plant and wildlife gave clues to the weather and the changing seasons. The most important difference between ourselves and our ancestors was that they understood themselves to be no more or less important than any other part of the natural world.

Animals were considered teachers and many of them were believed to hold magical qualities; indeed, the God and the Goddess

themselves appeared in many animal guises. Animals were often buried with the dead in order to act as mentors or guides to the deceased once they reached the Summerlands; before hunts took place, permission was sought from the Goddess to take her creatures; people dressed as animals – often in their skins – because they believed that in doing so, they took on an aspect of that beast; animals were also sacrificed and buried ritualistically (though happily this is not the case today). This was acknowledged as a great gift, and although these practices are ones that do not sit happily today with those of us who advocate Animal Rights, it demonstrates how highly animals were regarded by our ancestors, given that any sacrifice thought unworthy would have been seen by the Gods as an insult.

Although physically life is much easier than it was then, it is equally important to live by the same principles adopted by our ancestors – principles which are equally necessary for both our spiritual and physical survival. By continuing to celebrate the seasonal festivals of ancient times we connect to the delicate rhythms of the living world and by honouring and loving the planet and all living creatures, we not only heal the world but also find our own personal connection to the universal life force.

Paganism is a living and constantly evolving religion rooted firmly in our most ancient history. As our planet continues to evolve, so do the challenges met by the Pagan society; these are very different to those of ancient times but are nonetheless just as important. Today's world is obviously very different to that of our ancestors. We can survive very comfortably with little knowledge of the natural rhythms that surround us; people no longer recognise the magic that exists in the natural world and in consequence they are spiritually void. Instead they look to science and modern medicine for their "miracles". Ironically these are the very industries that are responsible for the destruction of everything that is miraculous. The monumental task set before us now is to increase people's spiritual awareness and redress the balance physically to our planet.

As a pagan, I recognise the validity of herbs and the sacred healing properties of plants; today people are increasingly returning to alternative medicine as a way of healing. Many are still surprised by the "miracle" cures to be found in these "new age" therapies. Completely natural remedies used for thousands of years are often as effective as modern medicine and in fact, members of the medical profession are once again using many of these natural remedies with astonishing results. One wonders how many animals would have been saved from vivisection had this knowledge not been discarded or driven underground...

It is curious that 21st century social morality is accepted to be a system of not doing things, rather than doing them. Surely if morality were not enforced by fear and by a string of "thou shalt nots" but instead, people had a positive morality, there would be an incentive to lead to a happier way of life? "If it harm none, do what you will". If society continues to live within these negative doctrines it will remain inert, stagnant, not challenging anything that is wrong for fear of retribution, either legally or spiritually. The positive message is that more and more people are seeking new standards, greater knowledge and positive change.

There are many parallels to be drawn between Paganism and the animal rights movement. Both belief systems are proactive and believe in positive action to bring about necessary change and set out to challenge and educate a society that lives with conflicting standards, both legally and spiritually. We fear no legal retribution for we know we are all responsible for our own actions karmatically and live by a higher moral code. We continue to challenge the wrongs in this world and as we raise awareness, we will grow in numbers.

Remember:
EVERYTHING IS POSSIBLE
WITH POSITIVE THOUGHT.

***And do what you will be the challenge
So be it in love that harms none,
For this is the only commandment.
By magic of old, be it done!***

**(extract from the Witches Creed,
Doreen Valiente)**

Reference;

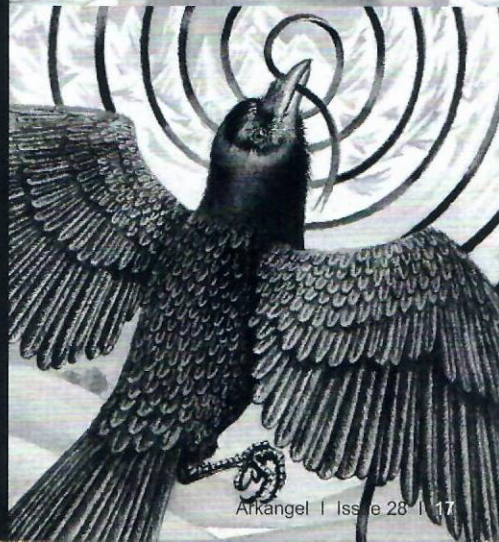
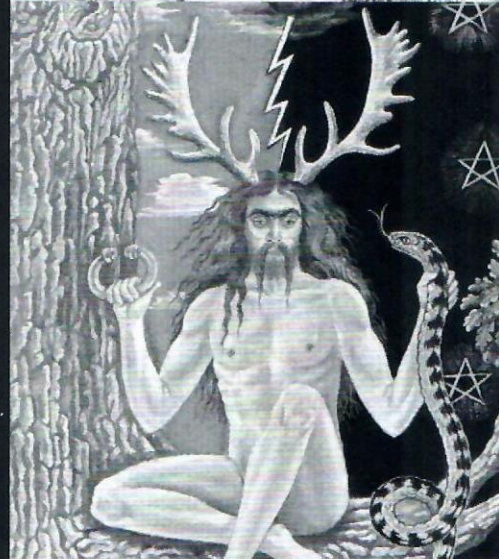
The Witches Bible
Janet and Stewart Farrar

Witchcraft for tomorrow
Doreen Valiente

The Druid Animal Oracle
Philip and Stephanie Carr Gomm

For anyone wishing to know more after reading this article, please email jane at:
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*Illustrations from 'The Wicca Pack' showing
(from top to bottom)
Aradia, the Queen of Witches, the Horned
God or Cernunnos, god of nature, the Black
Cat, or familiar, and the Raven, Keeper of
Secrets
(© D. Mayer 2001)*



News in brief

FUR PC AGAIN?

Britain's fur trade is enjoying its strongest growth for 20 years, suggesting a dramatic softening of public attitudes towards wearing animal skins. Fur wearing became taboo in the nineties but recent industry figures reveal that UK sales were up by 35 per cent last year - the biggest increase since the early eighties. Demand was high in the lead up to Christmas and fur has become increasingly visible on the high street. Heavy promotion of mink and fox by leading fashion houses has bolstered its appeal as well as being given the seal of approval by celebrities like Madonna, P. Diddy, Jennifer Lopez and Kate Moss. According to the British Fur Trade Association, there are now more than 400 designers using fur - an eight fold increase on 1985.

USE OF ANIMAL MODELS IN EDUCATION DECLINES

According to Lawrence Hansen, a San Diego professor of neuroscience and pathology, nearly 70% of medical schools have abandoned the use of live animals as teaching tools for students, opting for alternatives such as computer simulators and videos. First and second year medical schools favoured dogs but the use of these as well as pigs, rats, rabbits and other animals has declined to 18% of physiology courses, 5% of pharmacology courses and 18% of surgery courses; numbers began dropping in 1985.

COSMETICS LINKED TO DEFECTS

A cosmetics industry review panel approved continued use of chemicals that have been linked to birth defects in animals. The Cosmetic Ingredient Review Panel said that three phthalates, which are used to make fragrances last longer, posed no threat to human health. The chemicals are often found in nail polish, hair spray, deodorant, and perfume and it has been suggested that they may lead to abnormalities of the male reproductive organs.



PET SHOPS PULLED UP AS INADEQUATE

A quarter of pet shops keep animals in overcrowded and filthy conditions, according to research by vets for the Consumers Association. Only half the shops were able to give appropriate advice on animal care though voluntary licensing guidelines stipulate they should do so.

The association's Which? magazine arranged for vets to make undercover visits to 42 randomly chosen pet shops. Of these, 26 belonged to chains and 16 were independents. Which? was so concerned at three independent shops - Pets Corner, Shrewsbury, Luther Wright's Pet Store, Bradford; and Coulsdon Pets Centre, Croydon - that it reported them to the authorities. Seven other shops caused serious concern and inspectors recommended that their licences should not be renewed without improvements.

DOG & CAT PELTS DESTINED FOR BRITISH FASHION TRADE

The Far East is supplying dog and cat pelts to the British fashion trade as the vogue for fur-lined garments continues. British and European law has thus far allowed fashion houses and other firms including toy makers to use unlabelled dog and cat fur in their merchandise, but the government has responded to the surge in imports from the Far East: fur from dogs and cats must now be labelled to enable opponents to take legal action to stamp out the trade. Investigators for the Humane Society, which was instrumental in winning a ban on the trade in America in 2000, have found stores of up to 100,000 dog and cat pelts in Asian factories. Usually 10 to 12 adult dogs are killed to make a coat, but more are needed if puppies are used. One cat fur coat uses 24 pelts.



DODGY RECRUITMENT

Linda Coady, currently a senior executive at Weyerhaeuser Co, is to be vice-president of the Worldwide Fund for Nature's newly created Pacific regional office. Weyerhaeuser is the great behemoth of the timber industry that has destroyed vast tracts of primeval rainforest in the Pacific Northwest leaving ruin and extinction in its wake. In the last decade, the company has dramatically picked up the pace of its clear cutting in British Columbia partly because it has largely liquidated its vast holdings in Washington and partly to flee the constraints of US environmental laws and lawsuits.

SLEEPING PARTNERS

Biotechnology industry representatives met with ministers to discuss the introduction of legislation that would criminalise intimidation and threats by animal rights activists of research establishments and their backers. The measures would be based on existing ones used to prosecute football hooligans and are a clear response by disgruntled industry bodies to the effectiveness of the SHAC campaign against HLS.



PRIMATE BREEDING CENTRE TO OPEN AT PORTON DOWN

Despite heavy opposition, the building of a primate breeding centre is to go ahead at the taxpayer's expense at Porton Down military research centre in Wiltshire. Set up by the Medical Research Council (MRC), it will supply purpose bred monkeys for experimentation to research teams at the centre and around the country. It is yet another sign that the Government have no intention of keeping their promise not to increase the level of testing on animals; ministers are seeking to "guarantee" a supply of monkeys for experimental purposes and refuse to be deterred by the outcry over an application by Cambridge University to build a £24m primate brain research centre or by the long-running protests against Huntingdon Life Sciences. The Porton Down centre will open next summer, and will be housed in the high security Defence Science and Technology Laboratory, where medical counter measures for biological agents are developed.

GLUTTONS OR JUNKIES?

Eating hamburgers, chips and fatty junk foods could be addictive. According to scientists, high-calorie fried foods could trigger hormonal changes that make it difficult to control eating; they suggest that weight gain may involve more than loss of self-control. Findings could help explain soaring obesity rates and the phenomenal success of fast food outlets. The studies indicate that a single fast food meal could contain enough fat and carbohydrates to cause changes in brain structure usually associated with drug addiction. Those denied their high dose of fat and sugar can experience withdrawal symptoms and need increasing quantities to feel the same level of satisfaction.

ON LIES, SECRETS & SILENCE

Attorneys for the Bush Administration asked a federal court to order that documents on hundreds of cases of autism allegedly caused by childhood vaccines be kept from the public. Department of Justice lawyers asked the US Court of Federal Claims to seal the documents, arguing that allowing their automatic disclosure would deprive federal agencies of the right to decide on the release of this controversial material. Attorneys acting for families of hundreds of autistic children accused the government of trying to withhold the information from civil courts where large judgments might be awarded against the vaccine manufacturers. 1,000 claims are currently being heard alleging that the measles-mumps-rubella (MMR) vaccine, which until recently included thimerosal, a mercury-containing preservative, can cause neurological damage leading to autism.



HOW TO EAT ALL YOU WANT

Scientists at the Joslin Diabetes Centre in Boston have created a strain of mice without the specific gene which codes for insulin receptors in the fat cells. These FIRKO (fat-specific insulin receptor knockout) mice ate all they wanted - indeed, they were stimulated to eat more than they wanted - and did not gain weight.

REPRIEVED AT LAST

Forty-two years after the first chimpanzee was blasted into orbit, the colony of primates who were used in the space race are being retired to Florida. The US Air Force originally kept dozens of chimpanzees for space research during the 1950s in Alamogordo, New Mexico. All were used extensively, among other things testing the limits of endurance at zero gravity and being whirled in centrifuges; two were sent into space. On their return to earth they were feted at parades and greeted with telegrams from the President. By the 1970s, Nasa had decided to focus on manned space flight and the primates were reduced to testing the safety of seat belts. For the past few years, the remaining 266 chimpanzees - 41 of them direct offspring of the astrochimps who have now all died - have been used in medical research, including tests for treatments for Aids and malaria. They are to end their days in a 200-acre animal sanctuary in south Florida.



News in brief



RIGHT ROYAL TURKEY

A turkey which fell off a lorry while being driven to market was rescued at a roadside in Fife by staff from the Scottish SPCA and rehomed with the Duchess of Hamilton, wife of Scotland's premier peer. The turkey lives with rescued geese and hens on the couple's 500-acre estate, and was recently taken to a local primary school to demonstrate that "turkeys have lovely personalities". When she was found, her beak had already been cut and she had no feathers but she has made a good recovery. The couple are staunch supporters of animal welfare; two years ago, they boycotted Jenners, the Edinburgh department store, after it refused to stop selling pate de foie gras.

SEAL CULLS IN OTTAWA TO INCREASE

Canadians have increased seal cull limits, ignoring protests from environmentalists who fear this will have a devastating effect on the seal population. Fisheries and Oceans Minister Robert Thibault said hunters would be allowed to kill a total of 975,000 seals over the next three years, with the maximum catch in any one year set at 350,000 animals. Last year hunters culled a record 307,000 juvenile seals (mostly harp seals). Until now Ottawa has set annual limits but said it had changed to a three-year system to help the sealing industry.



GLAXO SMITH KLINE DRUG TO CARRY WARNING LABELS

US drugs industry regulators yesterday insisted that Serevent, one of Glaxo Smith-Kline's most established asthma treatments, carry warning labels after about 45 Afro-American patients suffered severe attacks - some fatal - during a 28-week routine test. London-listed GSK said it would issue a warning to patients taking Serevent (a drug designed to open airways in the chest), advising that they take the drug in combination with an inhaled anti-inflammatory steroid.

FOXES POISONED IN LETHAL EXPERIMENT

Foxes have been deliberately killed in a secret government experiment carried out in Scotland. State scientists poisoned the wild animals at a site in Dumfries and Galloway in order to test a new lethal chemical known only as T3327 to establish whether the poison would be an effective way of eradicating foxes in the event of an outbreak of rabies.

SCOTLAND A PLAYGROUND FOR BLOODSPORTS

In the first survey of its kind in 25 years, academics from the universities of Edinburgh and Aberdeen surveyed 218 estates, covering 4.5 million acres of Scotland and their findings revealed that almost a quarter of Scotland is used mainly as a playground for rich absentee landlords to invite their friends to enjoy hunting, shooting and fishing pursuits.

TYSON FOODS UNDER SCRUTINY

Tyson Foods, one of the world's largest chicken producers and a key supplier to McDonald's, is on trial in Tennessee for conspiracy to import illegal workers to work at its plants throughout America. "This trial is about corporate greed," said prosecuting lawyer John Mac Coon at the trial in Chattanooga. The prosecution claims that Tyson, which has a turnover of \$23bn brought illegal workers into the country who could be paid low wages, would not receive sickness or injury benefits, and could be sacked without compensation.



A CHALLENGE TO SPECIESISM

By Paula Stibbe

Primate use in AIDS research is being abandoned as a result of failure to achieve any advance in the understanding of the disease as well as finding a cure for it. Increasingly, research facilities are trying to unburden themselves of their victims, and as a result, projects are being set up in several countries to relocate the animals. The account below detail one such project in Austria where a total of 140 primates have been found sanctuary.

Between November and December last year, something quite remarkable happened in Orth an der Donau and Gänserndorf - two small Austrian towns just northeast of Vienna - when 44 ex laboratory chimpanzees were transported in small groups along the 20 minute stretch of B road from one town to the other. These non-human primates had been used in research in a biomedical lab in Orth an der Donau owned by the American pharmaceutical company Baxter and their journey was to end in a state of the art primate complex in the forested ground of Gänserndorf Safari park which was to be their new home.

The decision by Baxter to 'retire' these primates may sound like a very generous one, and indeed part of their reasoning behind their very public decision is that the more we know of our evolutionary closeness to primates, in particular, chimpanzees, the more it makes our using of them for research ethically indefensible. Speciesist as this reasoning may be, it conveniently hides an alarming fact that companies like Baxter are not so comfortable discussing, namely that throughout the 80s and 90s, companies involved with AIDS research were enthusiastically giving out contracts to dubious animal dealers in Africa to capture young chimps, which under normal circumstances is only possible by first murdering the mother.

The chimps were used in studies of AIDS and for development of an AIDS vaccine. Researchers involved in this field were so sure that they were onto a winner by using chimps that they instigated extensive captive breeding programs should the supply of wild caught chimps run dry. After 20 years attempting to infect chimps with the AIDS virus and housing them in miserable conditions, the researchers are quietly agreeing with each other that it has all been futile.



Young Male chimp called David

The only chimp to ever show any AIDS like symptoms was infected with a strain of the virus different to that that affects humans.

This brings us to the present day where we find companies trying to unburden themselves of hundreds of chimpanzees. As a consequence, many such re-homing projects are being established in America and more recently Holland. In Austria, Baxter are footing the bill for the project, but in the long term, the costs must be covered by paying visitors. The agreement states that the 'ownership' of the primates transfers to the Safari park as soon as the move takes place, that Baxter cannot recall the primates for use in research at any time in the future, and that the only research permitted is observational behavioural studies on site. None of the primates have been used in experiments since November 1998.

The total number of primates being relocated is 140, including baboons, rhesus, Java and pigtailed monkeys; many of these lived in groups in the laboratories. However, nearly all the chimps lived in isolation which means that - like humans who have experienced social deprivation during childhood - the adult chimps are ill equipped for group living. Their socialisation will therefore be a challenging time for them and is being undertaken with great care by a primatologist working full-time for the project and visiting experts around the world.

Given their emotional state, one can understand that release back into the wild for such traumatised individuals would be impossible. Having said that, it is hoped that, once established, the different groups can get on with their life with little human intervention. It is planned that the chimps will live in 7 different groups.



Every individual will have their own sleeping quarters and each group will have a large indoor living space and outdoor area. The same arrangements will be provided for the other primates. As this goes to press, they are occupying their indoor quarters, whilst the outdoor facilities are scheduled to be completed by April 2003.

In the laboratory, one particular group of chimps had lived together as a family unit of 3 children and 3 adult females. Cooped up in three connected cages, the children were literally bouncing off the walls with pent up energy and the females were constantly irritable because they couldn't get any peace. It was immensely moving to see them in the richness of this new environment after 20 years in a cage of concrete and steel measuring 2m x 2m. The new area (approx 600m sq) is full of swings, ropes, nets and 16 trees. When they first ventured out of their sleeping quarters, they kept to the floor; walking upright, they looked around, taking in everything, their eyes like saucers, making soft bewildered "hooo hooo" sounds. Helena was the first to climb to the highest spot where she did a chimpanzee jig for joy. To begin with, all six chimps looked very stiff and unsteady, but after about 2 hours' exploring every nook and cranny, they ended up charging around after each other tumbling and turning in obvious delight at finally being able to do what comes naturally.

Who among us could have imagined some 10 years ago that such a project could ever take place (without risking our

own freedom that is)? The reason why these individuals were not destroyed when they had outlived their usefulness is a consequence of the impact that the animal rights ideology is having on society. The criticism against such organisations as The Great Ape Project (who concentrate on securing for the great apes the same basic rights given humans) is that concern concentrated on those non-human animals who are most like us is undermining animal rights ideology. We must remember that it is only the pharmaceutical companies who are using this reasoning in their public relations efforts. Now that more and more countries have banned the use of non-human great apes in research, the door is finally open for us to push home the full consequences of our speciesism argument, instead of banging our heads against the proverbially locked door. How the research community reasons it's decision not to use non-human great apes is neither here nor there; the important thing is that the wholly irrational dividing line between humans and other animals is shifting. Once again, this is a result of relentless pressure by the Animal Rights movement - a movement that is making history.



BOOK REVIEW

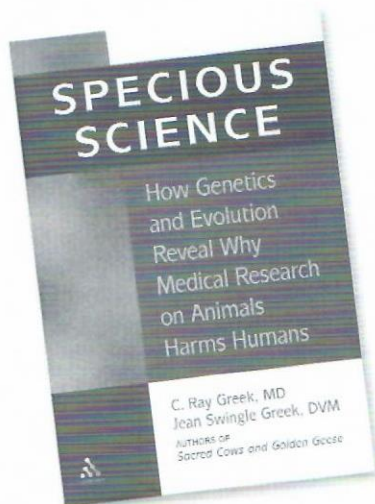
SPECIOUS SCIENCE

- How Genetics and Evolution Reveal Why Medical Research on Animals Harms Humans

By C. Ray Greek, MD, Jean Swingle Greek, DVM

Continuum, 2002

Reviewed by Claudette Vaughan



Still only in hardback *Specious Science* dares to burst open the doors of the vivisectionist's world to reveal their murk and deception, motivations and lies, then covers why medical research on non human animals is corrupt, wrong and bad science. What distinguishes this work from others on vivisection (the Greek's would say 'pseudo science') is that the truth is told in a strictly *scientific* way as opposed to an animal rights interpretation. This may be disconcerting to the animal rightist but in the final analysis it will eventually take us to the same place i.e. no more animal testing.

Specious Science is a brave work as was the Greeks' previous book *Sacred Cows and Golden Geese*. Brave because the Greeks understand the underlying motives of the 'publish or perish' mentality that routinely compromises honest intentions in the relentless pursuit of money, power, prestige and job security.

Every country has its corresponding Institute of Health (NIH) so we understand when Greek says 'those who propose these animal-model experiments have a *quid pro quo* relationship with the NIH. They are given money and they in turn show up for Congressional meetings to tell Congress that the NIH is doing the right things.'

Kudos to the animal rights activists that will take the information in this pioneering book

and run with it. Even without a scientific background these will be the same activists who will study and glean every piece of additional information, so to fight the vivisectionists on their own ground.

Chapters on 'Genes, Technology, and Internal Medicine' show how most human diseases result from multiple gene disorders. The authors have gone to great lengths to explain that when vivisectionists say that the nonhuman model is similar or 'near enough' to our own, they generally mean physically. We have arms, they have something that resemble arms etc. The point is disease itself originates on a *cellular* level and it is here that we are worlds apart from other species.

The chapter on *Diseases of the Brain* is, in my opinion, a particularly fascinating section. For example there is no cure for Multiple Sclerosis but there are numerous animal models for it - the shaking canine pup, the shiverer mouse, the myelin-deficient rat. None of these victims replicates this human disease. One cannot help but be in awe of how vivisectionists have gotten away with it for so long!

Specious Science was engrossing from beginning to end. The Greeks never flinch when addressing the truth of why animal experiments persist and the motivations behind what is running the show (vanity, money and cowardliness).

Activists can arm themselves with this book in the full knowledge that every subject has a bearing on the gross injustice perpetrated on laboratory animals. Relevant subjects such as Stem Cell Therapy, the Animal Model and Cancer, Diseases of the Blood, Development of Medications and Beyond the Animal Model will bring home to us again the need to rid the scientific community of their counterparts who are propping up a system that is rotten to its core. The authors have provided us with the tools to learn, to seek, and to know the mind of our common enemy.

Since the advent of vivisection over 100 years ago, anti-vivisectionists have been forced to listen to (and despaired of) the extravagant and untrue rhetoric of the vivisectionist. We have not made much headway in convincing the general public about the deception of vivisection, mainly because we have been unable to puncture this reoccurring argument 'Your Child or Your Pit-Bull?'— that is until now. This book provides us not only with the tools of how to take the vivisectionists on but provides the tools of how to take them down as well.

IN THE SHADOW OF MAHATMA GHANDI

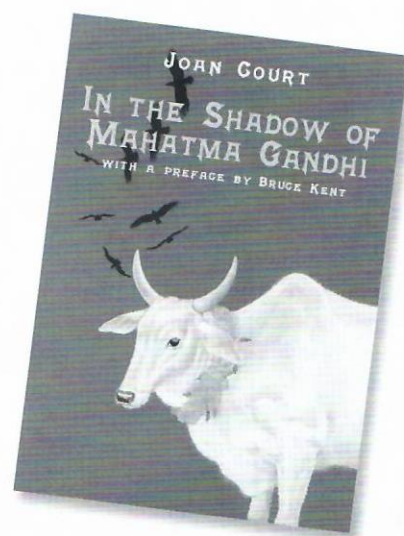
By Joan Court

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Joan Court went vegetarian at the age of 17, in 1936. It was the inspiration of Mahatma Gandhi's writings that led Joan to take this first major step on the road to a life of compassion. In 1978 at a demonstration against the slaughter of seals, Joan was to pick up a leaflet that would have a significant impact on her life. It was advertising a demonstration against the vivisection industry that was to take place in Cambridge. Joan attended the demonstration, followed by a slide show and talk. From this point on Joan was among a group of people who joined together and Animal Aid Cambridge was formed. Huntingdon Life Sciences, then known as Huntingdon Research Centre, Babraham and Laundry Farm were among the animal abusers to face protests in the form of demonstrations, week-long fasts and all night vigils. 1981 saw an increase in the campaign against HRC, after Sarah Kite brought out what was to be the first undercover investigation revealing the extent of the abuse suffered at the hands of the vivisection industry. Joan noted with a smile that 'At that time of course it was easier to pull down the fences.'

In the Shadow of Mahatma Gandhi is to be the first part of Joan Court's memoirs. Joan Court is a tireless campaigner for the rights of animals, who says of herself 'I have always been the kind of person to fight for

BOOK REVIEW CONTINUED

what I believe is right.' On reading her book one is left with no doubt that Joan lives up to this claim.

In the Shadow of Mahatma Gandhi is an inspirational journey that details the first 56 years of Joan Court's life. It is an insight into what has shaped Joan into the dedicated and fearless activist she is today. Joan's travels begin with her early childhood experiences, a time lacking in compassion, understanding and education. From here we are taken on an epic quest to find love and knowledge. Joan creates her life with pioneer spirit, identifying and following her ambitions.

In the Shadow of Mahatma Gandhi reveals Joan as a woman who has lived ahead of her era, both in her professional and personal life. It sends a powerful message to women - not you can do it - but get out there and do it.

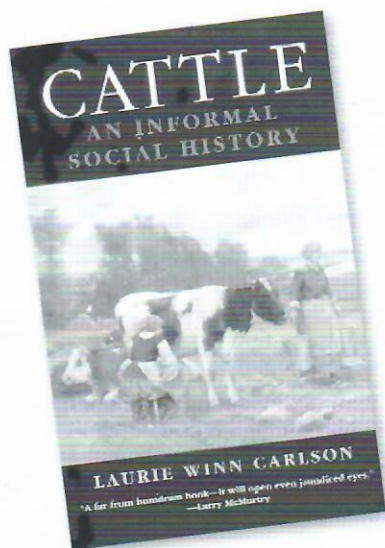
CATTLE - AN INFORMAL SOCIAL HISTORY

By Laurie Winn Carlson

Published: Ivan R. Dee, 2001

ISBN: 1566634555

Reviewed by Claudette Vaughan



This book was born out of the experience of an epiphany and don't we all need more epiphanies in our modern-day animal rights movement? It began on one hot summer's day in September a few years ago. Laurie Winn Carlson - the American author - attended a fair to see a friend's hybridised gladioli entry. She accidentally walked in to a big open-ceiling barn filled with Scottish Highland cows. As she walked among these noble creatures she describes being taken back into another time in antiquity, a time when an ancient heritage within herself had been active and up until that moment remained untapped.

It was this vision that produced this excellent book. Contrast today how, not just the farmers, but way too many people view bovines. Our relationship with cows goes back thousands of years, yet still these animals are scoffed at for their so-called dumbness and irrelevance. Cows are, well *just cows* to too many people.

To engender a feeling of respect for cows this book will take you through their history. It outlines the relationship between us and the bovine from ancient times to modern times. There are chapters on *The Domestication of Cattle*, *the Industrialisation of Meat*, *Mad at Cows*, taking us through to today's *Carnivore Culture*. Carlson does not make a case for animal rights such as we know it but reading this book is still beneficial because the author tackles some hard questions that are always upon us. For example, she admits that eating beef is problematic for meat-eaters. Is it safe? Is it cruel? Is it good for one's health? She concludes by saying, 'Nothing riles a group as quickly as discussing religion, politics, or whether eating meat is a good idea.'

As a corollary, there is a good reference here on pages 154 -156 on the Oprah Winfrey meat industry lawsuit in the chapter *Free Speech and Hamburgers*. In chapter *The Milk Cow*, facts and figures are presented. Here, she reflects what Animal Rights activists have known all along: 'Almost every scientific or technological 'innovation' in dairy science (we would say cow-milk industry) has only made the industry more competitive. Technology (intensive farming practices) was devised to raise the amount of milk produced per cow and because the U.S. market has been swimming in excess milk for years, the prices farmers received for milk has dropped dramatically.' Not only that but health issues over the dairy industry's excessive use of antibiotics, not to fight infections, mind you, but because of the close quarters that the cows live in, are worrisome points that need further exposure before people really start to take a good, hard look at intensive-farming practices/disasters.

Reading about the meddlesome dairy industry 'innovations' is like incrementally watching a crescendo on the brink of explosion. Disaster after wrong turn after disaster, one cannot help but question A. the inhumanity of it B. the dehumanising effect it has on people and C. the sheer scale of the cruelty involving bovines and our dealings with them. As animal rights activists we already know that it is hard to educate a meat-eating public to the cruelty of the dairy industry. It's hard because video documentation does not show

effectively the suffering that dairy cows endure. Each step in a bovine's life is a continuance of the loop of human cruelty. How standing on concrete for long hours, for example, produces lameness in dairy cows. City-dwellers do not hear the crying of the mother cow as she searches for her newborn who has been taken away incase the calf 'steals' our milk quota. If video evidence shows a few mooing cows, the attitude that persists is 'So what?' Almost constantly pregnant, cows suffer the anguish of birth and separation every year until at only three years of age they are ground down to make hamburgers.

You should be aware that unfortunately this book does not dwell on these aspects of bovine 'culture' nevertheless I enjoyed reading it for the magnitude of the information presented. It is a reader-friendly sociological analysis and it is a first of its kind. For those reasons alone I recommend it. Having said that, there are sentences in this book that rankle me. Even the word cattle gets on my nerves. *Cattle* is undeniably a speciesist term. 'Treated like cattle', *cattle* says to me 'non-individuals'. Also later on in the book the author says 'Any rancher will admit that *cattle* are not really 'tame'. Well, you wouldn't be 'tame' either if you were treated so badly. Infact I think that sentence misses the whole point. While in India I had a bird's eye view of how they treat their cows first-hand and believe me, they were 'tame' and affectionate and loving to whomever took the time to feed them an apple or two a day. If you did this one small thing they would remember you the next day, especially the calves, and follow you around, as would a dog.

The species tag, in my opinion, is something that animal rights people need to address more vigorously in the future to people who 'care' about animals but who would not necessarily argue for the rights of the non-human animal. Just because you 'care' about non-human animals does not mean you are not a speciesist. Carlson cares but still thinks that the relationship between bovine and human is the same relationship that is based on a goods for services type agreement - although she doesn't say so herself. In any case, the deck was loaded before she started writing this book because our species had always dominated other species. Because the author will not go there—even as an observer—is the reason for my criticism.

Speciesism is the animal rights area of expertise and it is a full time campaign in itself. Keep it in mind, but don't let it put you off reading this book, aside from these criticisms there is a wealth of good reading here.

CENTRAL ANIMAL LIBERATION LEAGUE:

A History Revisited

Part of Arkangel's ongoing role is broadly to encourage us to 'keep the faith'; looking at the movement's colourful history can help us answer certain key questions: What defines us a movement? How have we changed since the Band of Mercy radicalised Animal Liberation by taking the struggle out of the office and onto the streets? What resonance and application do past campaigning methods and actions have today? How can an understanding of our past help us grow? The success of any movement depends upon its ability to constantly redefine itself and to understand that its strength lies in the foundations it has laid. This article focuses on the Central Animal Liberation League, a short-lived but powerful direct action group whose achievements, aims and methods were highly effective and professionally executed; its organisers were astute enough to understand the League's impact and existence were finite.

During the mid 80's, the doors of vivisection labs were being broken down regularly – direct action seemed the way forward, the way to expose animal experimentation and save animals. The Animal Liberation Front was at its peak, with strikes every night, and every region of the country appeared to have a Liberation League.

The Leagues sat closer to the more populist anti-vivisectionist movement – the prime aim was to expose the abuse of animals, and maybe rescue some. Economic sabotage and damage were generally avoided, and this was certainly the perception in press releases – even if in reality, removing 20 years of breeding records or test data was far more damaging to a lab than smashing this or that bit of equipment. Most significantly, there was a distance between the Liberation Leagues and an increasingly high profile ALF tactic, arson, which was never going to attain populist support.

There was also a significant difference in modus operandi. Simplified, the main Liberation League tactic, pioneered by the Northern Animal Liberation League (NALL),





laboratories and associated premises believed to be supplying stolen pets for vivisection. Nineteen people were prosecuted. They might have pulled it off, but they were already under heavy police surveillance the police knew what their next target. Also, having mass involvement increased the likelihood of weak links, and so-called comrades betrayed their mates.

Meanwhile in the Midlands, the Central Animal Liberation League (CALL) took up the baton, and from the outset was a very different type of Liberation League. CALL would never use mass demonstrations as a cover for operations, would always avoid arrests, and would take videoing, photography, and media exploitation of these images to a new level.

The first CALL action was at the opposite end of the spectrum to that of NALL and SEALL. After surveillance on the

arthritis experiments and had been kept alone in a small cage in the lab for up to 15 years. CALL also took diaries, which included entries like:

'Jan 14 – Culled young blind rat – covered in blood. JR came down – said rabbit was fit, healthy and in better condition than some others. But as it couldn't walk I put it down (I give up with that man).'

The raid was videoed and footage appeared on Central TV news, but this was relatively low profile given that this remains (almost 20 years on) the only time a monkey has been rescued from a UK laboratory. CALL would soon improve its profile.

The following year, CALL began surveillance on the main animal holding centre for Oxford University – University Park Farm (UPF). Here, waiting to be

was to hold a mass event at a laboratory which would act as a cover for people getting in, or the sheer numbers of activists turning up suddenly mid-afternoon would overwhelm security or other lab personnel and someone might gain access to animal rooms or documents about experiments. There was also, the bizarre notion on many Liberation League actions, that having mass involvement somehow dissipated blame – the police and courts would not be able to ascertain who was actually responsible for criminal damage etc.

Great NALL successes had been to expose the agricultural labs at Babraham in Cambridgeshire, which featured in the *Animals Film*, and to rescue Blackie from Sheffield University's field station, Lodge Moor. Blackie was a black Labrador that had been stolen, ended up in the vivisection lab, and was subsequently reunited with his owner.

Then came the South East Animal Liberation League, who added another level of media savvy to the work of NALL and began to storm through the South East. In probably their most important action, they raided the Royal College of Surgeons (RCS) obtaining film of all types of dogs; mongrels, pedigrees; and all types of non-purpose bred animals. Even more significantly the vivisectionists' own slides and notes were taken illustrating appalling suffering inflicted on macaque monkeys in dental research. The RCS were prosecuted using evidence taken from their own lab.

It was a reminder to many activists that this was what they wanted to see on the news, the vivisectionists being exposed, not activists looking dumb or intimidating. It was also what members of the public, sitting on the fence about vivisection, needed to see. SEALL's glory was not to last long. They hit the buffers with an incredibly ambitious three-pronged raid on Wickham



Birmingham Accident Hospital, they discovered the window cleaners' routine. Three activists disguised themselves as window cleaners and simply arrived for work before the real window cleaners. They left with guinea pigs, and the blocks used to burn them in experiments, in their buckets. Not the most spectacular raid, not one with the most lasting impact, but surely one of the coolest – a reminder for all activists, legal or illegal, to use their imagination.

In December 1984, CALL broke into East Birmingham Hospital and rescued a monkey named Beatrice. Beatrice was a rhesus macaque, who had been used in

vivisected in the Oxford labs were cats, guinea pigs, mice, rabbits, pigs, sheep, goats, pigs, hens, pigeons, sheep, monkeys and dogs. Row upon row of dog runs, housed beagles and also other breeds – old English sheepdogs, greyhounds, labradors, collies, even a rottweiler. There were mongrel puppies being bred on site, but other dogs were clearly being brought in because no two dogs were alike. These were clearly not purpose-bred, they were simply too diverse and were almost certainly ex-pets.

The Oxford labs could not get enough of them. In a single transplant experiment at the John Radcliffe Hospital, published

papers revealed as many as 138 mongrel dogs were used. CALL took extensive video footage of the dogs in their pens and prepared to liberate as many as possible. In addition the primate unit, which was inaccessible during surveillance would be raided.

On July 7th, 1985, 30 CALL activists arrived at the UPF perimeter fence which was quickly taken down in broad daylight. The activists immediately split into separate groups with one group systematically removing padlocks from all the gates that would need to be used and removing a window from a dog unit in order to gain access.

Also, during surveillance, it had been noted where the UPF van was parked and where the keys were kept. The van was pushed into position and within five or ten minutes of arriving on the site, was being loaded with dogs. In a flurry of activity, 32 dogs were loaded onto the van. Then the University's own van rumbled into the distance, carrying the dogs to freedom. But this was not the end of the action.

Apart from look-outs, the remaining activists left the compound and waited until the dogs were safely away, and until darkness fell. Then CALL re-entered UPF. The alarm sirens on the primate unit were deadened by being filled them with insulating foam. In the first phase of the operation, surveillance had confirmed that no alarms would be tripped, but now the clock would be running.

Simultaneously, teams broke into the primate unit and a goat unit where there was an additional office. Video and photographs were taken and after five minutes everyone left the site.

The press response was massive. The raid made a TV appearance every day for a week, to such an extent that questions were asked in the House of Lords about TV promoting this kind of behaviour. The footage was indeed spectacular – activists in daylight carry dogs to safety, and

monkeys huddled in cages. But the coverage wasn't an accident. CALL was distributing press packs with videos, photographs and background information. Indeed, the main image of a dog being rescued, which has since been used the world over, was in fact taken during surveillance, days before the animal was actually rescued and was ready to drop straight onto news desks.

In the immediate aftermath of the raid came five arrests. One person made a statement, was charged and convicted – the only CALL activist ever to be charged let alone convicted. Also, shortly afterwards, a house in Birmingham was raided and the police seized seven dogs. Without any proof of ownership, the dogs were handed to Oxford University and returned to UPF. However, on July 18th UPF was once again raided, this time by SEALL, who recovered four of the dogs.

If the UPF raid was the peak of the CALL direct action phenomenon, then the marketing phenomenon was to follow. In the next twelve months, CALL were raising funds by selling T-shirts, key rings, sets of photos of raids, photos in frames with CALL screen printed on the glass – you could even buy a towel or duster with a picture of an activist rescuing a dog! T-shirts were printed with a list of four dates, targets that had been raided, with list slowly growing. CALL were possibly the most image conscious of activists. Post UPF, the CALL activists would wear smart overalls, they'd look professional if any footage was shown on TV, and everyone was identical and androgynous during the action.

And for the summer of 1985, CALL were not resting on their laurels. On 11 August CALL inspected the Nuffield Orthopaedic centre in Oxford where bone fracture experiments were believed to be being performed on rabbits. CALL had entered the building without tripping any alarms, but unfortunately they were disturbed and the action was aborted. However, the film and photographs of chickens, rabbits and

mice were powerful, and a rabbit from the lab's fridge with its front legs cut off was screened on the TV news.

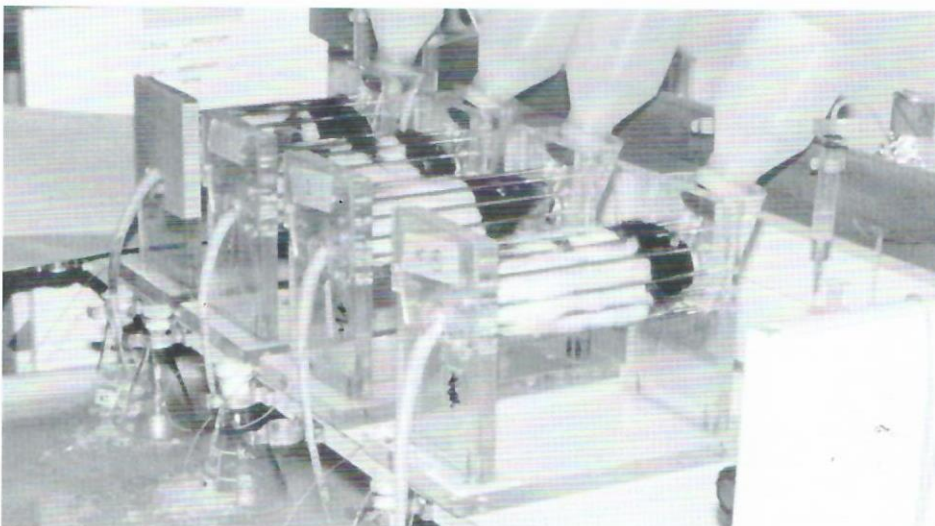
A month later another Oxford University target was hit. The University was notorious for vivisector Colin Blakemore's kitten blinding experiments, and so CALL struck the cat breeding facility to highlight these. On 16 September 1985, Oxford University's cat colony at Nuneham Courtenay was raided and 12 cats were rescued, with one subsequently giving birth to three kittens after the raid. The animals were being reared in artificial light in preparation for sight deprivation experiments.

In addition to media coverage, photographs from inside all of these Oxford University facilities were appearing in the streets of Oxford and demonstrations were being organised. Video and photographs ensured that the exposure of animal abuse continued long after the actual action. It also ensured that in the media coverage, the animals and not the vivisectors were shown as the victims.

On July 8th 1986, a year after the stunning raid on Park Farm, CALL undertook probably their most ambitious raid ever, targeting the Oxford University laboratories at the John Radcliffe Hospital in the centre of Oxford. CALL wanted to really expose vivisection this time, bring people face to face with animals actually undergoing experiments. With limited exceptions, most photos from raids of labs show animals in holding cages. Documents from UPF revealed that day old monkeys there were having eyes stitched closed, but this had not been caught on film. CALL wanted people in the lab for an hour or more filming and photographing the mutilations and suffering animals.

At 10.30pm, on 8th July, 13 CALL activists were already in the main complex, with just one door between them and the animal lab. The aim was to cut a hole through this with an angle grinder and enter. The door proved more problematic, taking far longer than anticipated. In the end it was a rush to get whatever film and photographs they could. Eventually disturbed by security, they had to flee. Video footage was buried overnight in the area and only recovered later, delaying the media release, but there were no arrests.

However some disturbing images did emerge. Four rats were being used in kidney breakdown experiments. The animals were completely immobilised in restraint tubes, they could not even shuffle backwards or forwards. They had catheters and tubes inserted into their bodies through sore bloody holes. The vivisector who had done this had presumably that afternoon knocked off work to go home for TCV, leaving the animals in this pitiful state, ready for him to continue in the morning. Also in the lab were nude mice





awaiting cancer experiments, and bloated pigs with weeping eyes.

One reason the CALL legacy went beyond its fairly short life as a direct action group was its aspiration to try and get better and better evidence. A new video camera would be bought if it was better than the last, and on the Radcliffe raid colour photographs were taken because CALL was now able to process these themselves.

The day after the Radcliffe raid, the CALL Press Officer went to the Oxford University Vice Chancellor's office and asked to meet the man himself. Why? 'I'm from the Central Animal Liberation League, we raided your animal laboratory last night.' Stunned, they arranged a meeting with the University Press Office, which CALL secretly recorded. The issue of stolen pets was raised.

CALL: '... The University has continually refused to say where it gets its mongrel dogs from...'

UNIV: 'We have always said where we get our dogs from. We get them from a dealer we have used for a number of years, and you, and other, have continually failed to make good these allegations. These dogs were brought from a dealer who was thoroughly vetted.'

CALL: 'Yet he can supply that variety of dogs that are purpose bred for vivisection?'

UNIV: 'No.'

CALL: 'They're not purpose bred for vivisection?'

UNIV: 'We never said they were.'

CALL: 'No – they are in fact ex-pets.'

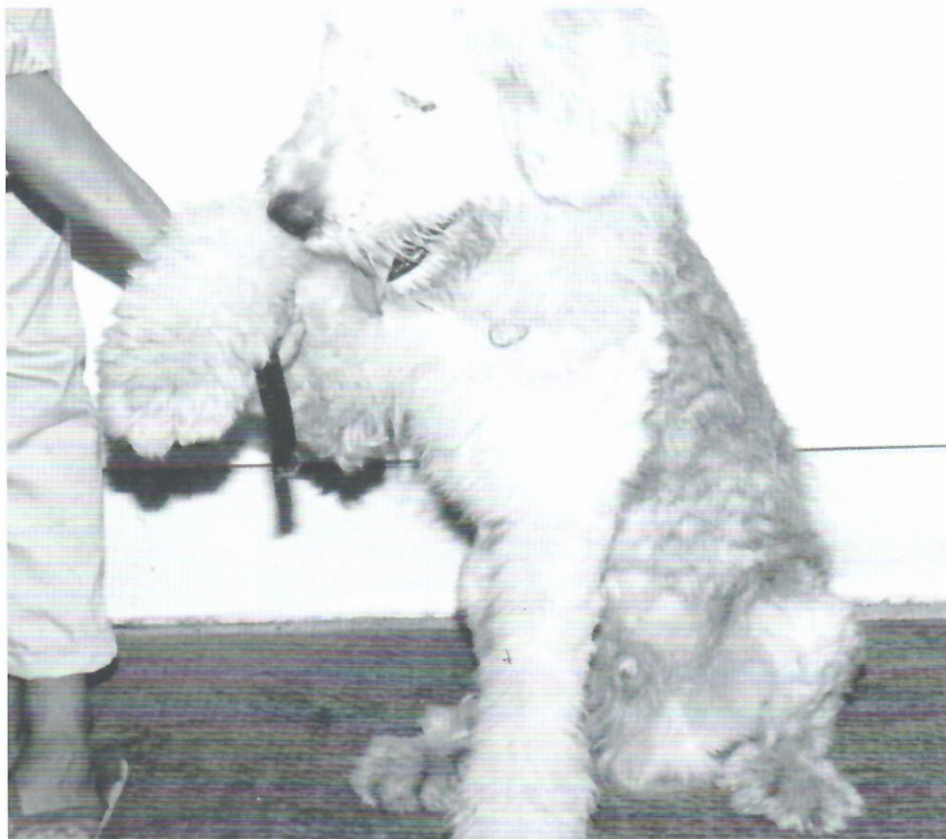
UNIV: 'No, they are mongrels.'

CALL: 'They are strays, and so on?'

UNIV: 'No idea. But they are not... I mean... ex-pets suggests that they are somebody's... one dog... or stray. What happens to the dog that savages children?... ex-pets is a very emotive word.'

Ex-pets would seem a reasonable description and none of the dogs that CALL rescued displayed aggressive tendencies – and, let's face it they had 32 in the back of one van!

Later in the year, CALL was involved in a TV documentary on the use of stolen pets in laboratories. Wickham labs was covered as was, obviously, the UPF raid and surveillance footage. To bring this up to date and further expose the University, in late November 1986 CALL returned to UPF. Footage was shown on TV of a CALL activist approaching the pens of dogs, asking them to sit, which they did, and asking for a paw to shake hands which they did.



CALL also appeared in BBC2's Brass Tacks programme, 'Animal Warfare' the most concerted attempt by the BBC to undermine the direct action movement. It was thought from the outset that this would be hatchet job and CALL refused to be a part of it, in the hope of killing it off. Unfortunately others were only too willing to appear. CALL decided, naively, to appear and bring the programme away from bombastic threats and amateurism, to animal abuse and the activists looking professional. CALL set up a mock surveillance operation showing that once they found out about the target, their aim was to expose animal abuse and not damage or harm to people. They merely gave the programme makers more footage and credibility (they'd interviewed so many people). The programme concentrated on one individual who threatened that vivisectors would be killed on their doorsteps. Over 15 years on when animal rights activists, and not vivisectors, have died, our movement has to live with such outbursts that do nothing but alienate public support. Sure the vivisectors love to talk and talk scared, but they don't stop do they?

Following a tip that Animal Suppliers London, once the UK's biggest supplier of lab monkeys, was still operational in Hertfordshire, CALL instigated surveillance of the site. It was deserted. Masses of buildings with empty cages. CALL recovered documents that had been left behind and also discovered several decomposing primate heads in an old fridge – a grisly reminder of the establishment's bloody past.

The last major CALL raid was on Bristol University's veterinary college at Langford. Hardly the cute establishment it was subsequently portrayed as in the TV vet training series that eventually became 'Vets in Practice'. At Langford, experiments included strapping down rabbits and putting containers of tsetse flies on their ears. The rabbits became so frantic that they would break their backs struggling. CALL surveillance footage showed the beagle pens, and rabbits being reared intensively for experiments. On the night of the raid, CALL cut through a steel door using an oxyacetylene torch into the cat units before rescuing the cats there.

A few more projects were taken up, but CALL effectively fizzled out, people dropping out or moving on to others things. By mid 1999, University Park Farm had been completely scaled down ready for closure and in early 2000 closure was announced. The Nuffield Orthopedic Centre labs along with the Nuneham Courtenay Cat colony had already closed. The Animal Suppliers London site at Roebuck farm has been flattened and is now a modern housing estate, still creepily called Roebuck Farm. CALL and the broader anti-vivisection movement played a role in this. The broad decline of conventional vivisection in the past 20 years has been driven by the anti-vivisection movement and the public concern generated by it. There have, of course, been other factors such as changes in lab procedure – you don't need big suppliers and field stations when you're breeding animals on site.

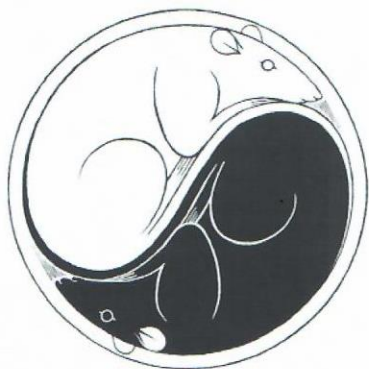
In terms of successes, NALL, SEALL and CALL probably got closer than anyone when it came to producing evidence of stolen pets being sold to UK laboratories. This publicity, the passage of the Animal (Scientific Procedures) Act 1986, and changes within labs has had an impact. Subsequent raids by the ALF on UPF



found less dogs and mainly beagles. In many ways, the deep undercover operations of the likes of the National Anti-Vivisection Society (NAVS) have done what CALL most wanted to do, bring the public face to face with the reality of vivisection. In 1999, over a decade after the CALL raid, the NAVS infiltrated the John Radcliffe for several months. Their videos show rabbits with their legs being stretched after being deliberately broken, implants in rabbits' throats, sheep with tubes protruding from their necks, lab workers laughing as they smash rodents against bench tops to kill them, and rodents being torn apart by hand to harvest eggs. So what is the legacy of a group like CALL? CALL photographs and footage remained a staple for years to come.

Even today, the most likely footage you are to see on TV during any programme about direct action, is the dogs being carried from their pens at University Park Farm. CALL did inspire briefly and asked people to aspire beyond the easy or obvious, and some took this with them. The photographs and video inside labs have gradually been surpassed. For a while they were probably the most important images around and you will still see the odd one on the likes of an Animal Aid leaflet even after all this time.

The thing that vivisectionists fear more than anything, is people knowing exactly what they do – we can all play a part in ensuring that happens.



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WARRIOR

Global networking has enabled the Animal Rights movement to become a Global community fighting for the rights of the Animal Nations of the World. Rod Coronado's empowering article urges activists to join the growing Warrior Nation.

On February 28th 1992, I stood inside the office of Richard Aulerich, head researcher for Michigan State University's Experimental Fur Farm program. I wasn't there holding a protest sign or to bicycle lock myself to his door and I certainly wasn't there to deliver a petition. I did leave something on behalf of the Mink Nation, it was an incendiary device placed beneath the desk in which he had authorised over 32 years of horrific experiments on mink, otter and other animals for the benefit of the fur farm industry. The ensuing fire destroyed that research and was the culmination of a year long campaign of direct action. My ALF cell's campaign cost the US fur farm industry its largest experimental fur farm at Oregon State University, major damage to Washington State University's experimental fur farm program, a half million dollar fire at the Northwestern United States Fur Breeders Cooperative and the total destruction of a mink farm in Oregon.

Its been ten years now, nearly three were spent on the run, one in a protracted federal criminal prosecution, four in federal prison and three restrained by a gag order that prohibited me from speaking, writing, publishing and associating with the animal liberation and Earth defence struggles. What I have experienced is but a blink in the eye of a centuries' old resistance, one that has seen the murder, torture, imprisonment and exploitation of countless other warriors who have bravely fought for the very same principles for which we in the animal liberation movement now fight for. Many have died and unfortunately, many more of our friends will lose their freedom and lives in this the greatest struggle in the history of Earth.

In choosing to represent the Animal Nations of Mother Earth, we join endless generations of freedom fighters who fought against the imperialist forces of an invader who sees our animal relations and their earthen home as nothing more than resources, property and products to be ruthlessly exploited in the pursuit of material, financial and political wealth. Struggling to survive, we fight for a world where animals are our brothers and sisters, and the Earth our sacred Mother - she who selflessly provides for us the air we breathe, the food we eat, the water we drink, the families we share and the home we love. The Ancient Ones of the Five-Fingered People (that's us)

have passed on through oral traditions the lessons it has taken thousands of years to learn - the Knowledge that never lets us forget that the animal people are Keepers of the Wisdom in which lies the key to our people's existence. That is, if we are courageous enough to listen.

As before, on countless battlefields soaked red with the blood of our loved ones, we once more are called upon to defend all we love against the Power of Darkness that plagues our world in the form of corporations, industries, militaries, police forces and governments who once again recognize us as the greatest threat to their wealth and power. Together with the institutions of media, these forces endlessly generate the lies that legally and morally allow the spoon-fed public to believe that we, the Children of Earth are the criminals and the Destroyers of Life, the protectors of freedom and liberty. If you don't believe me ask Jeffrey "Free" Luers, he's an earth warrior in Oregon locked up for 22 years for burning three Sports Utility Vehicles. I would tell you to also ask Tre Arrow, another 24 year-old forest defender from the Northwest, but the FBI's got a \$25,000.00 price on his head and have him listed as one of the Bureau's "Most Wanted". His Crime? Allegedly burning three logging trucks that were contracted to haul old growth trees out of a fiercely defended Oregon forest. The same place 22 year-old warrior Beth O'brien fell from the tree she was protecting with her own body. This wasn't our first death. The day I returned from my lecture tour of Europe (and after US Customs authorities had photocopied every piece of "suspicious literature" they found amongst my belongings), I learned of the death of yet another Earth Firster, 23 year-old Robert "Naya" Bryan, who fell from a second growth redwood tree slated for cutting not far from where I grew up in Central California. Sacrifice. The act in which we know the stand we take and the victory we seek will not be won without a willingness to selflessly resist the domination and control of the natural world, with our own bodies and with our own freedom if necessary.

The facing of our greatest fears, whether it be death, torture or imprisonment is the threshold all warriors must now cross if we are to live up to our obligations as the protectors of our Earth Mother and her animal children. When I think of the four

years I spent in prison, I think not of sacrifice but of frustration. Frustration at being physically bound and prevented from defending the constituents I so gratefully represent. Every morning I awoke in captivity I thanked the Creator for allowing me the honour of being an Enemy of the United States. In doing so, I felt privileged to be among some of my greatest heroes: the Apache warriors Geronimo and Lozen, the Lakota, Crazy Horse and Sitting Bull - all of these indigenous people fought against the United States for a world where humans lived in harmony with their sacred Mother Earth and her animal people - they fought against the very same governmental institutions of rich white men and their formally colonial - now corporate - enterprises which you and I now fight against.

If we were to measure the amount of the Earth's precious ecological reserves destroyed, or the numbers of human and non-human individuals killed in the last 200 years by U.S. corporations and the government, the true price of the kind of "freedom" George Bush talks about would be seen. For the United States government is quite possibly the greatest terrorist conspiracy the world has ever known. Under their reign, over 500 nations of indigenous peoples have been the target of genocidal campaigns that sought to wipe them from the face of the Earth. All for believing in the Power of Earth rather than the Force of



NATION

by Rod Coronado



Mankind. Alongside this war, even more nations of animals have been wiped forever from the face of the Earth. Now, regardless of our skin colour or nationality, we must not allow any more nations to follow.

On December 1st 2002, I stood before the faceless foot soldiers bedecked in the weapons and armour supplied to them as a defence against us – 300 cold and unarmed civilians. Our only weapon was Truth and Compassion for the prisoners being tortured less than 200 yards away. The place was Huntington Life Sciences, a vivisection laboratory that today represents all the evil that has sought to reduce animals to genetically mapped and manipulated machines and the homeland they came from, a wasteland ruled by Man. As I walked across the public park that neighbours the lab, I was reminded of the civil liberties I enjoy here in AmerIKKKa by two armed federal agents who drove across the park's grass to follow one foot behind me in their big Sports Utility Vehicle threatening to arrest me if I "didn't return to the protest". I wanted to tell them that I rarely believed protesting in AmerIKKKa was ever an effective method of achieving justice for non-human animals and the Earth, that what I really was hoping to see happen was the destruction of the HLS lab. I wanted to tell them that puppy killers like Brian Cass and Andrew Baker should be thanking their lucky stars that the ALF and SHAC are nonviolent movements, because frankly if I saw them

torturing an innocent animal the last thing on my mind would be Gandhi's principles of nonviolence.

As effective as mass demos can be, a protest is still a public demonstration of disapproval or outrage. I believe our movement needs to do more than just protest, we need to unapologetically work towards the financial ruin of HLS and every single other business that profits from the death and destruction of the natural world. We should be grateful for the multitudes of organisations and individuals within the animal rights movement who tirelessly fight for animals within the political system and through accepted avenues for social change. Thankful because I personally have no patience or faith in winning the respect animals deserve from the very institutions that exploit them. No, this is a call to brave young warriors who are not afraid to defend this jewel of a planet and its multitudes of non-represented animal nations - not with conventional protests or civil disobedience, but with the guerrilla tactics of Geronimo and Crazy Horse. Brothers and Sisters, it is time once again to destroy the Invader's forts. Since my release from the legal bondage that kept me from fighting, I have travelled across the US and parts of Europe speaking of the sacrifices we must be prepared to make and also to ascertain the state of our resistance. Speaking only from my own experience, I can honestly say I remain dutifully bound and thankful for the honour of continuing to be a participant in this most noble struggle. It is a tradition of resistance that has kept this fight alive and it is only a tradition of resistance that will guarantee the Earth and animals a future.

When I look into my child's eyes, I see the beauty and innocence that remains dependent on our willingness to sacrifice. Like so many others I pray are out there, I would rather die fighting than see harm come to those that I love. Survival in a world where we powerlessly witness the destruction of the natural world is much worse than a death that comes from fighting to stop it. One thing I know for sure is that as long as I have breath in my lungs, I will continue to fight for those that cannot fight for themselves. Despite the prison sentences, despite the unjust murder of beloved activists, despite entire world governments that see us as terrorists, at the end of my days I want everyone to know

that I stood on the side of Earth, not Man. That is my message. I can use colourful rhetoric and flowery prose to elaborate, but the message remains the same. Now is the time for all brave earth warriors to step forward and answer the cries that over the years many of us have grown accustomed to hearing. I don't want to hear tired old animal rights chants - I want to hear the sound of the crumbling masonry of all institutions of evil. What do we want? Animal liberation. When do we want it? How about tonight?

As a member of the Animal Liberation Front I have learned of the Power that awaits us when we liberate ourselves from obedience to mankind's corrupt laws. As a guerrilla fighter I know our greatest impact against the Invader can only be felt when we abandon any hope of ever changing this unjust and evil system from within. When I hear someone talk of "being realistic" I know I'm about to hear an argument advocating the abandonment instead of our most effective tactics. Direct action. I also hear the words of men who are unwilling to recognise the depth of corruption within every non-community controlled political system. Real power is about not waiting for anyone to award us with an animals liberation, but going out there and getting it done yourself. As animal liberationists we must not only fight for the rights of animals, but more so oppose and advocate the total overthrow of all economic institutions whose foundation is dependent on the destruction of the natural world. Anything less is compromising the lives of those we represent. That is the danger they fear most. That more and more everyday people in the environmental and animal rights movements will abandon their faith in the system in favour of a faith much older and stronger than any created by man. As a direct action warrior, when we stop participating in the blind obedience to rules and laws made by men, we rediscover the real kind of power that it takes to force profit-driven businesses to change. When we regain our faith in what we fight for, rather than just fighting for it, we feel the ancient spirits of our rebel ancestors begin to course through our veins. We discover the world that some say exists only in myths and legends. We become the handful of individuals that can affect great change. Now let's get out there and make our grandchildren's children proud of our warrior generation.



THE GROWTH OF THE ANIMAL RIGHTS MOVEMENT IN POST-COMMUNIST EASTERN EUROPE:

The increased freedom felt by Eastern Europeans after Perestroika in the 1980s has encouraged a healthy growth in Animal Rights; individuals from 3 countries contribute their views on these developments, demonstrating that our voices are being heard and our call taken up all over the world. In reading the following three essays, we are reminded of how far we have come. Our Eastern European colleagues have one advantage over the pioneers of the Animal Liberation movement in the UK and that is that they are not alone in the struggle even if they may be in some cases separated by continents. We now have the unique ability to share knowledge almost instantaneously with our allies via the internet, and we should take every opportunity to show our solidarity and support as they test the effectiveness of various forms of campaigning in their own countries. These are still young movements eager to challenge the accepted world view that animals are here for our convenience.

POLAND

1989, Poland. The Communist regime had lost its grip on the country; with the opposition winning, the Solidarity movement - consisting of millions of Poles - precipitated the inconceivable: with the fall of the iron curtain imminent, not even tanks, political police or the oppressive regime were able to stop a determined nation in its pursuit of freedom.

Before 1989, grassroots environmental and animal rights activism was non-existent. Any kind of subversive thought or action was to be detected and destroyed by the omnipotent, oppressive state. There was no official information on the state of the natural environment, vegetarianism was something one only read about in books, and the entire nation was absorbed in the political struggle against the regime. Simply put, people believed they had more pressing things to think about than worrying about what they were eating or breathing.

As Poles were granted political and economic freedom, access to information and Western culture, some came to the conclusion that the environment and animals were worthy of equal consideration and they decided to get their message across either by direct action/civil disobedience or peaceful means of education.

Between 1989-1991, environmental and animal rights activists marked their existence with three spectacular acts of civil disobedience. The first one, called "Dam the dam", was aimed at preventing the authorities from building Czorsztyn-Niedzica dam. When petitions and appeals failed, environmentalists resorted to civil disobedience trying to block the roads leading to the construction site. During

15th-22nd of July 1991, about 200 protesters witnessed and experienced police and security brutality and state repression. Less spectacular protests continued but they fell on deaf ears, as the authorities were indifferent to the voices of their electorate. Two people were run over by one of the trucks, the driver of which was later sentenced to one and half years' imprisonment with a three year probation period. No protesters died.

The second major environmental protest was prompted by government plans to build Poland's first nuclear power plant; to the relief of many for whom memories of the 1986 Chernobyl disaster were still fresh, construction of the plant was abandoned when the state proved unable to meet the costs.

The Animal rights movement was in its infancy (as it still is today); vegetarianism started gaining popularity especially amongst the young and the Polish Animal Welfare Act was to be introduced six years later in 1997 to update Polish legislation regarding the humane treatment of animals based on laws passed a couple of decades earlier.

In July 1991, posters advertising a French group staging bullfights appeared in many major Polish cities. Animal rights and environmental campaigners tried to

prevent it. Once again, central and local authorities showed complete indifference and the bullfights went ahead. Protests in Poznan and Katowice ensued; twelve protesters who entered the arena in order to stop the bullfight were subjected to physical and psychological intimidation and were brutally kicked and dragged away from the arena by 30 thugs from the audience who had been asked by the organiser to deal with them. Police did not intervene. When five protesters returned to the arena, bulls were released and one activist was injured. The audience's joy at seeing blood being spilled was short lived; the police finally responded and the performance was halted. The organisers cancelled all their Polish shows and left the country. There have been no further plans to stage corridas in Poland.

Although direct action against animal abuse industries in Poland officially appears scarce, many activities go unreported or receive a certain amount of publicity but are not recognised by the police as animal rights related. 1998 was probably the most abundant year for direct action. On 22nd of April in Poznan, a butcher's shop window was smashed, its signs broken and locks glued, followed by a similar attack on the 8th of May on one of the major butcher's shops. On the same day, two fur shops and one selling hunting related equipment had their locks glued.

15 days later, in the same city, a circus tent was damaged. In June, 1998, several butcher's shops had their locks glued and windows smashed. A month later, several hundred foxes were liberated from a fur farm in Janow, near Szcztyno. Then activists in Poznan hit again smashing the windows of a local fur shop on 16th of September. Activists were busy on October 26th; in a second raid on the Janow fur farm, they left 250 animals spray-painted and damaged a vehicle belonging to circus which uses animals. 2 days later Poznan was under attack again - three fur shops were spray painted with anti-fur slogans and a major butcher's shop was covered with vegan slogans. In Poznan On 6th of November, three butcher's shops and a restaurant were spray-painted with vegetarian slogans while a fur retailer's shop was defaced with anti-fur slogans. No more than four days later, the front windows, doors and signs of two major butcher's shops and a fur shop were damaged and smashed. On 16th of November in Jeziory Wielkie, activists destroyed five hunting pulpits but the most spectacular direct action against animal abusers was still to come. On 30th of November, under cover of night, unknown activists, calling themselves Rescue Rangers (after famous cartoon characters, chipmunks Chip and Dale), raided a fur farm and sprayed 730 foxes with a non-toxic paint causing over 20,000\$ worth damage. The farm's buildings were spray-painted with slogans saying "Dedicated to Barry Horne", "Stop the fur", "Fur is a disgrace" and "No more cruelty for luxury"; the establishment was uninsured and was forced to close down. Other actions worth mentioning are the burning of a car belonging to the owner of a meat-company from Krakow (December, 1998) and a hoax BSE contamination scare in Ruda Slaska which managed to keep people from buying beef for a couple of weeks. The whole city was leafleted with photocopied information issued by a local Sanitary and Health Inspector which alleged that meat which is sold in butcher's shops contains the BSE virus. Of course, the information was completely false and the whole plot was most probably hatched by local vegetarians and vegans.

Although the information above may imply that direct action was centred around one particular area, it is not necessarily the case, given that many actions go unreported or unclaimed and are probably assumed to be common vandalism; of course this does not highlight or advance the cause and therefore has no significant effect on those who suffer the damage

Little information exists with regard to direct action between 1999-2003. Most of the actions claimed have never been confirmed by any reliable source, but the most recent (27th of September, 2002) direct action was aimed at Poland's

biggest poultry producer Drobimex. Responsibility for the attack was claimed by the Animal Rights Militia which also issued a statement saying that 30 dead chickens were contaminated with a chemical substance. Two trucks were burned and one was seriously damaged with the damage estimated at 50,000\$. The contamination scenario was immediately described by the company and authorities as 'false' as the activists would have been unable to get access to where the chicken carcasses were stored. This received only local publicity.

Although 'hunt saboteur' is an unfamiliar term in Poland, activists have developed quite effective ways of annoying those who take pleasure in shooting helpless animals. Hideouts from which hunters are able to observe and shoot the animals have been burned, pulled down, vandalized in every way possible and it would be safe to say that scores of these are destroyed every year.

According to a dissertation by Dominik Uhlig entitled "*Ecoterrorism in Poland and the world*", Polish police and authorities do not realize that certain criminal activities may result from animal rights activism.

Poland has not developed any organisation which focuses solely on animal rights. The ones that exist are based on ideas which could be described as a blend of animal rights, animal welfare and environmentalism. The most prominent ones that have gained significant publicity are Viva! Poland (which is growing very rapidly due to resources from its parent organisation), Pracownia Na Rzecz Wszystkich Istot (Workshop for All Living Beings), Klub Gaja ('Gaia' Society), Ziemia Przede Wszystkim (Earth Above All), Federacja Zielonych (Green Federation), Front Wyzwolenia Zwierzt (Animal Liberation Front, but do not be misled by their name as they only adopted

the Polish translation of the name of the ALF; Front Wyzwolenia Zwierzt is an organisation of peaceful protest and education) and many others. There have been two highly successful educational campaigns: "*Animals are not commodities*" (nationwide campaign promoting more humane treatment of animals) and the campaign to ban live transports of horses (these infamous transports are known for appalling animal cruelty and inhumane conditions) from Poland to the countries of EU where they are slaughtered for meat.

More and more people are adopting the vegetarian/vegan diet in Poland. Meatless living is popular especially among young people who are very receptive to animal rights/welfare campaigns. Vegetarian/vegan foods are available in every supermarket or health food store and every larger city has at least one vegetarian restaurant. It is a trend we will hopefully see continuing.

Poland is certain to write its own chapter in the history of the European animal rights movement. With its limited financial resources and fairly young followers there is a lot of work to be done, but with the help of our Western allies, Polish activists will be able to work for a better future for the animals and the environment.

Author's note: *Anyone wishing to know more about Poland's situation regarding animal rights and environmental movement should feel free to contact me for more accurate and detailed resources. Furthermore, I would like to thank Dominik Uhlig for his permission to use his dissertation work - "Ecoterrorism in Poland and the world", 2000, Department of Law and Administration at University of Silesia, Poland.*

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THE GROWTH OF THE ANIMAL RIGHTS MOVEMENT IN EASTERN EUROPE: RUSSIA

The Russian Animal rights movement arose towards the end of the 1990s, and a significant landmark of its growth was the first convention of Animal Rights activists in Russia held in the spring of 2002 in the southern resort of Sochi, selected as a venue because this region is by comparison to the rest of the country, a hotbed of animal rights activity; those attending the convention marched on circuses, dolphinariums, zoos and through Sochi's streets, calling upon members of the public to stop using products of animal origin.

Before "Perestroika" in 1985-86, all Russian animal protection societies were of the traditional welfare kind, none of which represented the animal rights ethos. The first representative of this more radical voice was the "Centre for the Ethical treatment of animals", launched at the Vegetarian Society by Tatyana Pavlova; a member of the "World Society for the Protection of Animals", it coordinates its activities with the campaigns of that society as well as several other foreign animal rights organisations.

When the animal rights message started to filter through to various Russian Animal Protection societies, some of them, such as Ekaterinburg's and Nizhny Novgorod's, re-evaluated their work and adopted animal rights principles, but these groups were short lived and no longer exist today. Nowadays, working animal rights organizations in Russia and the former USSR are represented by several groups, the most active of which are Moscow's "People for animals", "Karel's republican animal protection society" from Petrozavodsk, ecological groups "The New wave" (Rostovs) and "The Green Lightning" (Sochi), Baku city's "Azerbaijan animal protection society", and "Life", Kharkov's Centre for the ethical treatment of animals in the Ukraine.

Although a clause in Russian criminal law ostensibly covers matters relating to animal protection, the clause is utterly meaningless, so one of the primary aims of Muscovite animal rights activists has been to campaign for the creation of a legislative base for the protection of animals since one does not exist.

Campaigners had high hopes of pushing through a bill entitled "*On the protection of animals against cruel treatment*"; its legalisation had looked promising after it appeared to pass all obstacles unchallenged – that is until it got onto the Russian presidential table where it was promptly rejected. Having failed to get the law ratified, the commission set up for that purpose folded. The law remains unchanged.

To date, the Russian government has only endorsed two conventions – one on the international transportation of animals (1968), and the other on the international trade of endangered species (1975). There are no laws regulating experiments with live animals, and only one document exists on vivisection entitled "Codes of conduct for work with experimental animals", authorised by the Ministry of Health in 1977, and since then by other departments in which experimental animals are used. The major requirement of this paper is the obligatory anaesthesia of animals where there is a probability of causing pain or suffering.

Aside from the development of a semi-official movement working for the protection of animals, there are also those who consider campaigning within the legislative framework as ineffective, and therefore choose to operate outside the law.

The first known attempt at animal liberation undertaken in Russia was a raid by the radical ecological group "Keepers of the rainbow" who attempted to liberate caged dogs held at the scientific research institute in Nizhny Novgorod University but aborted their attempt as they feared for the animals safety.

In another case a female activist graffiti'd slogans on the open-air cages of a mobile zoo during the 1990s, but was caught by zoo guards. After several hours in a police car, and then a local police station, she was released without charge.

Today, the hotbed of resistance to the exploitation and murder of animals is the south of Russia (the Western Caucasus), where direct action takes place on a regular basis. Between 2000 – 2002, there were more than 50 different actions, usually limited to graffiti, overpainting of advert boards, etc. To date, no actual liberations have taken place, the aim of direct action being economic damage. One establishment repeatedly targeted by activists was a meat-packing plant ("Sochi") – the largest of its kind in the south of Russia. Office walls were daubed with various slogans as were those of another branch of this meat-packing plant in the city of Novorossiysk. Its shop fronts were covered in paint and several vehicles transporting meat were covered in graffiti: "Trupovoz" ("Corpse-carrier").

Other abusers similarly targeted in 2001 and 2002 were:

- a meat-packing plant in city of Novorossiysk;
- the Rostov mobile zoo while it was in Maikop, the capital of Adygeja
- Utrishskiy dolphinarium;
- A circus in the city of Sochi
- a display in a fur shopping centre was defaced and an advertising board set alight to be extinguished by a fire fighting crew nearby. (The advertising company was compelled to put their fur advertising displays in less accessible places);
- in Adler and Lazarevskoe, settlements in Sochi, more than 70 posters were

destroyed and 2 stands of an exhibition of exotic animals were removed.

■ Internet attacks proved a nuisance to animal abusers; in the autumn of 2001, activists broke down the guest book of a Russian site which supports bullfights. In the spring, the pager of Zapashnoi, the director of Sochi circus was destroyed when hundreds of slogans against animal abuse were paged to him in a single day.

■ Activists sabotaged a fur fashion show at a fur centre; leaflets were distributed amongst the audience, followed by slogan shouting to disrupt the proceedings; a clash between the protesters and police called to the scene resulted in the confiscation of the leaflets and the threat of arrest. The activists remained undeterred and continued their protest. Security guards were subsequently employed by the centre to find the activists involved and threaten them.

Similar threats were also made by the administration of Sochi's Utrishskiy dolphinarium after activists distributed leaflets near its ticket points opposing the exploitation of and cruelty to dolphins.

■ In 2000, "Green Lightning" activists protesting against the hunting of migratory birds, collected spent cartridges left by hunters, covered them with the birds' names and scattered them throughout the corridors of Adler's

administration building; the same day, a petition was handed in to the administration, which is opposed to a hunting ban.

■ In Moscow, fur advertisements were repeatedly destroyed.

The actions described above were carried out by anonymous activists but have been claimed in some cases by the ALF. No arrests have ever been made.

The Russian Media periodically publishes articles about saboteurs acting to save animals and the environment. These articles are basically critical, frequently labeling activists as terrorists and extremists, whilst those who operate within the law are derided as cranks. Sometimes they are accused of being agents of the west.

The Animal Rights movement is slowly gathering momentum and its most active protagonists are actually from the ecological movement. Today, unfortunately, the number of direct action groups and animal rights activists in Russia is so small that one could almost count them on the fingers of one hand, but nevertheless our level of consciousness grows, as well as the number of supporters of the movement's aims.

The absence of financial support is one of our most serious obstacles - indeed, the convention held in the spring of 2002 was organized at the personal expense of activists who pooled their financial resources in order to facilitate this very important event.

So far supporters of direct action have not found any support amongst the popular Russian press but articles can often be found in alternative publications on the subject of animal rights and about movements working towards achieving this. This year a bulletin called "SABOTAZH" published articles about the ALF, ELF and the Justice Department and an internet site called "Animal and Earth Liberation" was created focusing on direct action in Russia. It is regularly updated.

The Animal Rights movement in Russia is still in its embryonic stages; in a year or two, there will be a lot more to say. This is only the beginning....

Below: The hoarding in Sochi set alight in June by activists and extinguished by firefighters. The action was claimed with the following words: *"In concentration camps organized for the sake of profit, hundreds of millions of animals perish annually. The time has come to stop it and we will fight until we win".*



THE GROWTH OF THE ANIMAL RIGHTS MOVEMENT IN EASTERN EUROPE: CZECH REPUBLIC

Since the 'Velvet revolution' in 1989, the Czech Republic has been experiencing the slow growth of the animal rights movement. Its campaigns have had both their ups and downs and though at the moment, because its numbers are low, it would be seen as a minority pressure group, its confidence and awareness are steadily increasing. This increase is partly due to the opening of the country's borders which has enabled a strong flow of fresh inspiration, motivation and new information from abroad, mainly from Britain and Switzerland.

However, what has changed as well is the image of 'responsible' officials from the Ministry of Agriculture and its subordinate body, the Central Committee for the Protection of Animals, who take maximum advantage of the lack of available information and public gullibility. On the face of it, they appear to be concerned animal lovers open to discussion with animal rights activists and willing to work together to make the world a better place for animals. However, their titular pedigree conceals the fact that the body behind the name remains the same as it was during the communist

regime. Unfortunately, some animal welfare/rights groups and organisations believe in this charade, and work alongside the government vivisectioners and vets in the honest belief that their collaboration will benefit the animals. The government officials misuse this naiveté to enhance their public image and what's more, they are perfectly positioned to keep an eye on the opposition's campaigns. A fine example of Czech government officials arrogance is the case of well-known Czech vivisectioner, Mr. Jebavy, owner of one of the biggest commercial contract vivisection labs in the

Czech Republic, who until recently simultaneously held the post of chairman of the Committee for the Protection of Lab Animals in the Ministry of Agriculture in the Czech Republic. (This Committee decides about what test will be or will not be carried out on animals.)

The Animal Rights movement's workload in the post-communist Czech Republic is enormous, and its situation is exacerbated by the fact that it frequently has to cover animal welfare issues as well as the wider areas of animal abuse, because officially





designated government bodies - from state officials to clerks in sleepy town hall offices - are not fulfilling their duties as they should. Consequently, animal rights organisations - which are all voluntary - have to deal with their jobs or at least ensure it is being done properly.

Although the Animal Rights movement is not vast, it is made up of a wide and colourful spectrum of campaigning groups of differing degrees of radicalism, from the middle stream organisations through to the animal liberation groups. There are about four main organisations in the Czech Republic, and all of these - because of the huge amount of work that needs to be done - are trying to fight almost every aspect of animal abuse. This volume of work can be disheartening, and can sometimes make it seem like we are fighting a losing battle.

However, that said, we do have some very strong campaigns at the moment, among them a powerful anti-fur campaign, and campaigns opposing vivisection and factory farming, the use of animals in circuses and the export of live animals. Alongside this, we are continually encouraging people to adopt a compassionate lifestyle by becoming vegetarian/vegan. The activities carried out by these various organisations and groups range from legal negotiations and judicial proceedings against government officials through to illegal ones.

At the end of last year, thanks to long-term and steady negotiating with the Ministry of Agriculture by animal rights organisation Freedom for Animals, the afore mentioned Mr. Jebavy was forced to resign as chairman of the Committee. Freedom for Animals and in particular a Moravia-based group OHZ (with a new branch in Prague)

have carried out undercover investigations, benefit concerts have been held, there is a huge and successful educational programme and demos frequently take place as well as direct action (at the end of last year the ALF Czech Republic targeted the vivisection lab of vivisector Jebavy). An important contributory factor in the growing confidence and self-awareness of the Czech animal rights movement is foreign

those of the British against the planned Cambridge primate lab by spreading sample letters for the Planning Inspectorate amongst supporters. Czech activists have joined forces with Viva's campaign launched against the live export of horses.

Public support and awareness is growing alongside the Czech animal rights movement as it continues its re-education of the public. This has been greatly assisted by the recent exposure by Czech activists of powerful and shocking facts about animal abuse in the Czech Republic, by undercover exposes, and new evidence and video footage coming to the Czech Republic from abroad. Last year the video footage Dog's Life (SHAC) and Journey to Death (Viva) appeared a number of times on Czech national TV causing uproar amongst the Czech public. These helped to increase support of the movement, highlighted the issue of vivisection and brought the subject of long distance transportation to the public's attention once again in a very powerful way.

The famous motto of the Czech 'Velvet revolution' was 'The truth always wins'. In today's political and economical atmosphere of injustice and unfair play, it is extremely difficult for the Czech people to still keep up their belief in this motto and indeed, it is



influence and the new information coming from abroad. Last year, the movement took another step forward in the Czech Republic. For example, the visit of Dawn Parkes from SHAC early last year resulted in our joining the SHAC campaign and organising a series of very successful demos outside the Marsh and J.P. Morgan offices in Prague, and the anti-HLS campaign continues. Secondly, the Czech animal rights movement also joined the Animal Aid educational programme showing the latest Animal Aid video Wasted Lives! the popularity of which is increasing in Czech schools. We've established contact with EFMA, and have added our voice to

clearly evident that many of them have given up. However, as for the Czech animal rights movement, this motto is still alive, as they continue their fight to achieve justice for animals. Czech animal rights activists are increasingly aware that they can breathe life back into this motto in their struggle to achieve Animal Rights, as long as they themselves continue to believe in it's truth even in the darkest times, working and resisting constantly. With their growing experience and enthusiasm to learn, and the eagerness to change the status quo for all animals, there is no doubt that change will come about.

REBEL WITH A CAUSE

Keith Mann, a well known personality in the grassroots Animal Rights movement, endeared himself to many when some time after his arrest, he seized an opportunity afforded him and escaped from his prison guards; in a gesture of defiance, he stayed on the run for some two years but was eventually recaptured while working at an animal sanctuary. His positive outlook and cheerful disposition are his trademark and he is seldom one to be deterred by setbacks. In this interview with Arkangel, he discusses the past, present and the future of the movement as he sees it.



A. Firstly, thanks for agreeing to be interviewed. Its true to say, isn't it, that you were involved briefly in the production of Arkangel before your arrest. Early issues of the magazine bear witness to the fact that people were much more open to radical debate than latterly. Do you feel the movement has changed since the time of your involvement in the magazine, during the very active and some would say controversial years?

K. Thankfully the movement has changed. We need to do this as we evolve in order to keep ahead of those who might destroy us and those we want to destroy. For example our reliance on big national demonstrations to achieve our aims has helped us close in on various lab breeders and shut the ports to live exports in recent years. So politicians have increased police powers to deal with the success of these protests, effectively criminalising them. Hunt saboteurs have been contained by the use of increased police powers, coupled with increasing hunt violence so that hunts are now able to continue largely unopposed. Imminent legislation to deal with the hunting issue has, it would seem, rid us of the feeling of urgency to move forward campaigns in this arena, and instead we've left it to the politicians. We MUST NOT allow this to happen in other areas. We were once far angrier than we are at present, and that anger is something we need to have.

Arkangel was once the best read around, packed full of news and images of property burnt and arms full of rescued animals. That was what I wanted to see and things haven't changed much in that regard. At that time, more generalised ALF campaigns were the preferred tactic of a healthy number of active cells; today we are more focussed on specific campaigns and many of yesterday's activists have moved on to others things for various reasons - among them prison, or the fear of it - and at present, large scale attacks on general targets aren't as prolific as once they were. That said, these things are always happening but fewer people are minded to publicise it. There are also more dedicated and committed people living their lives fighting animal abuse in less visible ways but to obvious effect. One other very important detail in this simplistic assessment: is that - whatever the differences in our appearance - we are getting the message across to the wider world and impacting on animal abusers of all persuasions, few of whom would enjoy the magazine then or now! And who knows how many determined, daring, angry young protestors are already planning their next, bigger move?

A. That intense period of direct action culminated with many arrests and convictions, including yours. For those who don't know about your history, could you tell us a little about how you arrived at that point and to any life changing event that opened your eyes to the extent of animal abuse.

K. It's often said that Peter Singer was responsible for leading my generation of campaigners with his book Animal Liberation. With all due respect; not this one. I did read it in prison a few years ago by which time it was just another book reminding me what it was all about and subsequently donated to the library. The Animals Film is what I best remember for having a deep, lasting effect on my psyche. Channel 4 screened this devastating documentary early in their launch in 1982: three hours of human beings torturing animals for their own reasons. The carefree violence and unimaginable cruelty woke me up to a new level of human depravity. That other people were able to watch the same things and at the time be moved by them but not enough to want to do something about it gave me an added feeling of unease. I ended up inside because I couldn't stop myself; I was too busy trying to do everything, and not paying enough attention to detail. My co-conspirator and I were arrested after a police operation culminated in our being ambushed, about to ignite ten lorries at a factory farm. Following an early morning chase across the Kent countryside I was arrested smelling of petrol and remanded in prison. Whether its a good thing or not that the focus of much of our collective effort is at present on fewer targets is an ongoing debate, but that we focus our individual efforts and not spread our energy too wide is a must. We were then - as is so often the case - too wrapped

up in getting things done to see the warning signs around us that meant the police knew what we were doing.

A. What was the first thing you did when you became involved in the movement and how did you progress from there?

K. I suppose the first thing I did to 'join' the movement was to give up eating meat shortly after I left school and I had had that very real lesson in life beamed into my bedroom by Channel 4. All I learned in those dull French lessons disappeared almost overnight as did logarithms and other mathematical gibberish of which I never made any sense and certainly haven't made use of since. Progress, if it can be called that, took me to then relying on others to achieve my new, instinctive ambitions for animal liberation by protesting locally and writing to MPs and the like, passing on the cruel facts I'd sought and waiting for them to sort it out. And this was my next lesson. I didn't wait all that long to realise I'd been led up the garden path here too and soon set about trying to resolve things the other way. This was instinctive too and it made so much more sense than being attacked by hunters, arrested by the police or covered in elephant piss outside the circus whilst peacefully objecting to cruelty!

A. What do you see as your role today and what campaigns, if any, are you specifically focused on at the moment?

K. Today of course I have to be active in other ways, but there are other ways, many other ways to make a difference and to contribute to the big picture we're painting. There are limitless opportunities available to us if we use our heads. My role is to tell every single person I possibly can everything I know, think I know or can muster the imagination to make up about the horrors of animal exploitation and the benefits of abstention, until I've told everyone. This keeps me busy and, strangely, not far from trouble. Most recently I'm summonsed to trial for handing out leaflets about HLS in Huntingdon High Street for causing vivisectionists to be distressed!

A. How do you regard far reaching campaigns like SHAC and what do you feel is their potential for global success?

K. OUR long term goal needs to be education in its many guises to influence change globally. That's each and every one of us. Few people, as we have seen over recent years, are comfortable in bed alongside animal abusers and we need to work on that. What this means in simple terms is that each and every one of us has to make some noise and do some damage to the vivisection industry every single day, in whatever way we each see fit. Every Day Something. What we've not so much learnt but refined during SHAC is the effect focussing energy, lateral thinking and belief can have on even the once untouchable

thugs in suits. Resisting instinct we now see beyond hoping that shouting at the gates will reap rewards and we are instead, brick by brick, taking control. EVERY DAY SOMETHING.

A. Do you believe that direct action will continue to have a significant place in the advancement of the animal rights cause, or is it likely to have a more, if you like, totemic symbolic place than formerly.

K. Direct action has and always will be seen as much a part of the movement as soya milk and arriving late. The many little victories we've experienced over the years have been brought about through direct action. Like it or not, fur traders were run out of town during the 80's as their windows shattered, and their stores were burned and flooded; farmer Brown threw in the towel soon after masked men jumped his lovely

"each and every one of us has to make some noise and do some damage to the vivisection industry every single day, in whatever way we each see fit. Every Day Something."

wife in woods near their cat production camp in Oxford one night, humiliating and threatening her. Charles River shut Shamrock in response to the torching of the farm director's garage and family cars. There wasn't time for anything other than direct action at Regal Rabbits. And it certainly wasn't the weather that changed the minds of all those banks, insurers, investors and so on who once stood proud alongside HLS. The list is endless but the conclusion is that direct action works. Without it, and that small number of imaginative individuals who are best part nocturnal, we wouldn't be half as scary to Mr and Mrs Animal Abuser and we wouldn't have travelled half the distance we have.

A. It seems difficult to motivate people to take initiative; there was a slogan used on

an ALF leaflet once which said: "You are the ALF" – that's to say its motivational message was: you make it happen, you have the power to influence change. Do you believe the apparent apathy stems from a feeling of powerlessness and disillusionment at the slow incremental improvements we are seeing rather than rapid change, or do you feel it stems rather from indifference – its no longer so "PC" to be animal rights, or is it simply a case of fear of reprisals – ie: arrest and conviction for breaking the law?

K. A million dollar question. Dunno. Seriously, it amazes me that so few of us appreciate the potential we have, not only collectively but alone. Sure it's a constant uphill battle and we've a long way to go while we haven't even persuaded our own that dairy is as bad as meat, but what we have achieved in no time at all in the big scheme of things is quite stunning and the future can only be positive as the Baddies are chased away and the Goodies' ranks swell. It might appear slow and be more intellectual than physical but it's happening. The threat of arrest for attending a demo or sabbing is evidently serving its purpose in deterring some, but the majority of protestors hopefully still need to channel their anger and energy if demonstrating is no longer safe or effective. It'd be wonderful in my view if just a small percentage of those 'scared off' from peaceful protest resorted to more covert methods as opposed to doing nothing "because the police won't let us". Even better if everyone did, but that's a private fantasy thing I have to deal with. The possibility of prison is a deterrent for a lot of people but it's by no means inevitably the conclusion of forcing change and if it were then it's not the end of the world, just a bit of a set back. Imagine what a huge let down we'd be to the animals we care so passionately about if there weren't some among us prepared to take a risk and chance that big sacrifice.

A. What kind of energy have you met with abroad amongst animal rights people? Would you say that elsewhere (than in UK) they seem to be more at that heady, optimistic stage which typified the UK animal rights movement in the 80's.

K. In other countries - Europe & the US especially - there is definitely a more upbeat and ambitious atmosphere and we should be tapping into it. They still look to us, even though for a while we've not been at our best. We have exported a few good people over the years and some good tricks but there are some well established activists in other countries leading their own way who would put our most imaginative and dedicated to shame. The fur trade in particular has taken a hammering in various countries and through the HLS connection groups are working together on exactly the same thing which is empowering.

A. You spent months in hiding after escaping from prison guards while on remand and then a number of years in prison following your recapture and

conviction. What was your experience of incarceration? Did you effect any changes amongst inmates? Would you say that animal rights prisoners are generally viewed with scepticism or as oddballs, or is there a hint of respect because their "crimes" are not of a self serving nature, but fundamentally altruistic?

K. I am forever trying to get the message across that prison isn't anything to fear and I mean it. No - one who's come out suffered the threat of shower rape, being chained to their floor or a diet of bread and water. If anything, most people are pleasantly surprised about how easy it was to deal with. However bad it might be or seem, if we haven't got a dedicated minority willing to take the risk of losing some freedom then we haven't got a movement with a future. We need to increase fear in the world of the animal abuser, we need to constantly increase their costs, and we need to take as many animals out of their hands as possible. We all know this! The majority of people I talked to in prison would agree with this. Few are in favour of animal abuse but, as ever, few are prepared to change their ways. That said, I credited myself with plenty of converts at one level or another during my time away. But then I did have seven years to work at it so I would have to have been a bit crap to not have! People in prison are on the whole no different to people outside prison, they just got caught. I found that rather than being viewed as oddballs, animal rights prisoners are respected for being prepared to give up liberty for animals who few would disagree are in need of help. When I first went away, a lot of people used to ask me how much I got paid for what I did and they thought it odd there was no cash reward at the end of it and concluded I must be daft. Gradually, as I got more and more letters and visits and postal orders from far and wide, the questioning stopped; clearly this animal rights stuff wasn't so wacky after all and the mugs were the ones in there with nothing to show and no pride. Probably the one big difference between us and them is that on the whole we make friends through a prison sentence whereas most people lose them.

A. What would you say to animal rights campaigners not moved sufficiently to take action because they fear its possible repercussions? Would you say that it is largely fear of the unknown which acolytes to the prison system have to conquer?

K. Not everyone is in a position to 'join' the ALF but far too many of us in my view find excuses for hoping someone else will do it. The threat of prison is all they have to prevent us from tearing down the fences around all those animal prison camps (when the police aren't there). When that fear is gone we will be a different force altogether. However long you spend in prison it'll be a breeze compared to life of the animals we're trying to help. Hundreds of us trying and failing is better than none trying at all. There are of course other ways we can help each other and the animals which minimise the

risks - such as finding homes for rescued animals and funding their rescue - but without the big risk takers this would be a hollow gesture.

A. Prior to becoming involved with the movement most animal rights campaigners will have kept 'the right side of the law' yet when they become aware of the injustices and cruelty inflicted on helpless animals in the name of science, greed, sport, and vanity they are often driven to break a law they'd previously have upheld. What is it, do you think, about this injustice above all others that can excite such passionate feelings in normally passive individuals?

K. Why the hell shouldn't we be rattled so much by the abuse of animals that we wanna rip peoples heads off? Question is why doesn't everyone feel that way? What lit my spark was partly the extent of the cruelty I discovered when leaving school, cruelty I had largely no knowledge of prior to then, and partly because it was cruelty I could directly prevent. Call me naive but it also came of something of a shock that not

" Don't be afraid to act. The consequences of not doing so have to be our primary consideration. "

only were the authorities happy to allow it to continue, but would fight with all their might to hide the truth and tell lies about us and the cruelty. This made me angry and minded to approach things my way. The world is full of injustice, cruelty and suffering but animal abuse, the biggest most deliberate area of all, is something we can all do something positive about every day. One of my earliest experiences had me in field near my local hunt at kill time. I was there on my own by then, with other sabs scattered far and wide. Whether or not I could've saved the hare that was tiring in front of the pack and about to be torn apart before my eyes, the mounted police - officially there to keep the sides apart but openly siding with the killers - made it very much their business to prevent me trying. The hare was killed in front of us as they forced me away with their horses. The hare screamed desperately for a long few seconds before the pack finished it off and my attitude changed. My motivation was witnessing the deliberate cruelty followed by the realisation that there was no other way other than to break those outdated laws which encourage that violence.

A. Have you any words of encouragement to new generations entering the movement?

K. Don't be afraid to act. The consequences of not doing so have to be our primary consideration. We have achieved a hell of a lot in the past 30 years but not half as much as in the next 30 if the commitment and belief is there. We have to believe in ourselves, use our imagination and remind ourselves that while there are thousands of others doing their bit ours is the most important bit of all.

A. Do you ever feel disheartened by the enormity of what we're up against?

K. Yep, But I know I can do something about it. Maybe not for all the animals suffering today but certainly for a healthy number the improvements are clear and in the future at the same rate of effort, countless lives will have been enhanced. We can't necessarily change the world as individuals but we can alter some parts of it.

A. What are your hopes and fears for the future of the movement and for the animals we are fighting to liberate.

K. My hope of course is that greater numbers will take up the tools of liberation, and sod the consequences. I have no fears as such because I live in my own optimistic bubble and firmly believe that things will only improve in the animal kingdom and as we evolve as a species we can only behave better towards others. I forever think to the future and how people will look back on the horrors inflicted today on the animal kingdom and I can see the collective shame, and that isn't so far away. Largely on the quiet we are infiltrating all aspects of human life and causing the guilt to rise and those awkward questions about our individual culpability aired. Listening to the way debates are going and the questions people more often ask now tells me we've made big inroads into peoples' thinking. We seldom get a real insight into the effects of our daily efforts on the various industries of abuse but the desperation to which we can see them resorting is a sure sign that while we're concerned about the uphill battle ahead, animal abusers don't see a future. The times they are a-changing and as long as we continue fighting together, all we have to do is soak up the attacks we'll be increasingly subjected to and we'll be unstoppable. Resist and persist and we can't lose! How can we go wrong if in the time we're here we all make the lives of just a few animals worth living and convert a few people to cruelty free living? As hard as we must try it isn't the responsibility of us as individuals to change the world, we only have to do the very best we can. That's all, and with it will come that future we all desire and dream of.
EVERY DAY SOMETHING.

Letters

Dear Arkangel

Not long ago, I read a review of a book in the pages of ARC News, called: "The Rich at Play: Fox Hunting, Land Ownership and the Countryside Alliance" which dismissed its contents, suggesting that the land issue has no real relevance to the Animal Liberation movement. This is a view regularly encountered in the movement.

The reclamation of the land issue and its use should be at the forefront of our struggle instead of trying to relate to philosophies, fads, fashions and people who have never once supported us. Why do people still keep banging on about the American Civil Rights movement, the Suffragettes, the Peace movement, Political Correctness, Anti Sexism, Anti Racism and various other 'rights' movements? None of these movements has ever been revolutionary. What they all have in common is a desire for limited change within the system.

It is completely naïve to believe that Animal Liberation would become a reality if we converted people to veganism overnight; their desire to change the world at large would be unaltered, and nothing would happen. The tiny minority who own all the land in this country and the few thousand who work it for them would continue producing animal products, sell them on the international markets, or send them to Europe to join the beef mountains and milk lakes. And they would still get paid under the common agriculture policy. It would save few animal lives. Of course its important to encourage veganism but the vegan revolution will not happen until we seize the land from the few.

We are fighting a war but we don't know our main opposition. Most people only name the exploitation, not the exploiters. These abuses are part of the abuse-power-wealth cycle. Hunting, shooting, fishing – the domain of landowners – take place on their land for sport and financial gain; the animal farming industry: carried out by landowners or tenant farmers; horse racing and greyhound racing: run by land owners.

Even vivisection. Many directors of vivisection institutions have been landowners; who saved Huntingdon Life Sciences from going under? Yes, you've

got it: Lord Sainsbury, the only serious landowner connected to the Blair government.

Animal Liberation and the Land Issue are inseparable. Nearly every abuse committed against animals, humans and nature can be directly attributed to 189,000 people (out of a population of 60 million), who own 90% of the land in Britain. If you're unconvinced about who has the power in this country, then ask why has it taken 5 and a half years for Labour to do absolutely nothing about the hunting issue? After all none of them are connected to it, the general public are overwhelmingly against it and the House of Commons have voted repeatedly for its ban. The simple reason that hunting continues is fear; the landowners wield the power and Blair knows it. Politicians do deals to save themselves while our struggle continues.

In 30 years, we have failed to build a movement that truly belongs to us. We are still carrying the baggage of failed liberal ideologues addicted to pacifism, who revere weirdos like Ghandi or revolutionaries who support armed struggle all over the world but condemn direct action here because radical change here would challenge their privileged positions.

Lets dump the lot of them. With the land issue on our side we directly make links with radical greens and ordinary people in the streets, showing them that Animal Liberation is our own Liberation. If we have to relate to something we need look no further than the Land Struggles that raged here between 1066 and 1860. Our ancestors were raped, robbed, tortured, transported and hung but they never surrendered. A man I knew who never surrendered, who is buried under an oak sapling in Northamptonshire, and who believed in revolution would tell you if he were alive today, that the land issue is a crucial one to secure the victory we all seek: Liberation for the animals and for ourselves. Lets not dismiss it.

Dear Arkangel

Here's a few thoughts I'd like to share with our fellow activists in the hope that it might make them open their eyes to the real unromantic truths about running

sanctuaries. I'd like a pound for every time someone has said to me: "Aren't you lucky, living here, with all these lovely animals?" but sadly, getting a pound out of an animal rights person is easier said than done.

Caring for animals on a sunny, warm day is a joyous affair. They are right and we are lucky. However, it's an affair that lasts 365 days of every year and it's in mid winter that you begin to feel like your luck has run out. But that's alright, you might think - all those folk that know what a joy life is working with animals will be turning out bright and early to knock in fence posts and help you feed, I wish!!

Caring for those animals can be backbreaking and heartbreaking, lonely and frightening. When you don't know where the next penny is coming from, you tend to reminisce over the stalls that were going to be held for you and the fund raising events that never quite happened and you get the distinct feeling that when you're out of sight, you're out of mind.

You might think that it's just me being crabby but believe you me, I'm in the majority. Sanctuaries simply don't get the support they need or deserve. And, at the end of the day without us, Animal Rights groups would be lost. Where would they go - all those little (and not so little) deserving cases that have been broken and tortured? The fact of the matter is that the movement needs the small, self-funded sanctuaries that often have a virtual open door policy.

Lots of animal rights people seem to take comfort in the fact that they go to demos, help campaigning groups, have their meetings and try to convert the general public. Well, you may be a little shocked to hear that most private sanctuary owners do all that and have to go to work to support the animals too. And very often there's no warm fire to go home to and no dinner cooked - often there's no one to go home to at all. Sanctuary life breaks relationships more often than it enhances them and can lead to a life of isolation.

Recently, after a day of sabbing, we all went to the pub for a drink. It was a dirty afternoon in every sense - it was foggy and dusk was falling when I received a phone call to say there had been a break

Letters

out. A goat had pushed through a gap letting out two piglets. One piglet had been caught but the other one and the goat had run off. I was beside myself with worry and tried to enlist the support of the large group of sabs. I couldn't quite believe the reaction I got. Nobody seemed interested. Three friends readily offered to come out of a group of fifteen to twenty people. I got the distinct impression that it wasn't their problem. Well, wake up people! It is your problem. We don't do what we do because it's fun. Fun it ain't! There's a job to be done and we do our best to do it. Instead of criticising elements of sanctuary life - and, yes, we could do better if we weren't continually juggling the finances - get out there and help. I'd bet my life that the sanctuary near you would love you to not only knock in the posts but raise the money to buy them in the first place.

We're all in this together, please don't ever forget that.

Yours in struggle
Marion Eastwood

Sanctuary working parties in Kent have been arranged for the following dates in 2003.

If you can spare a weekend or even a few hours, please contact
0845 4560284.

14th - 15th June
26th - 27th July
16th - 17th August
13th - 14th September

Dear Arkangel

My intent for writing this brief article is to explain what I feel is the interconnectedness of animal and earth liberation movements. I would like to think that the connection between these struggles is obvious. I would also hope the connection between these struggles against an ever increasing technological society would also be painfully obvious, but I fear this is not often the case for some.

No matter how many animals are rescued, no matter how many trees are saved, if the current technological state progresses or even carries on at the rate it is currently destroying the ecosystems all life depends on, life on this planet is doomed. Civilisation as we know it depends on the domination and exploitation of every type of resource (whether living or habitat for the living) and cannot exist without such exploitation. Humans were once mostly nomadic, with a few exceptions, only settling into permanent villages as plants and animals were domesticated. The exploitation of these life forms allowed the population of these beginnings of civilisation to increase, which in turn called for the 'need' to further exploit the plant and animal populations and the ecosystems which these life forms need to survive. Flash 10,000 years into the future....today - There are very few places on earth where humans have not tried to and for the most part succeeded in forming some dominating relationship over the life forms which dwell there.

The vast majority of the so-called civilised world has been scarred and covered over with concrete. The current rate of extinction rivals that of the dinosaurs and while saving a particular grove of trees or all the hostages at a particular farm is a noble cause, it is like trying to use a band aid on a sucking chest wound.

If we could save every animal in the world from suffering in factory farms and laboratories, in the long run what good would it do if there were no wild places left to free them into? Conversely what would be the point of protecting the last wild spaces if the animals were all domesticated, their wild spirits broken? These struggles are inseparable. All the different aspects of civilisation conspire against all that is wild. It is the totality of it, not just one element, that dooms life....that is, if it is allowed to continue unabated....

Our struggle can not ever hope to be effective as long as we each only focus on one aspect of the disease of Civilisation. We must attack the totality of it every single day. We must be relentless in our struggle, for civilisation is ever progressing in its death march and we can not allow it to continue to trample over every existing life form. We

must challenge the assumption that are integral to the everyday existence of industrial society. We must attack the hubs of the wheels of oppression.

The majority of people fighting for the liberation of one life form unknowingly or unthinkingly support the oppression of many others everyday. No? Well then its safe to assume you don't use electricity? I do realise there are necessary evils, if we want to be effective in our struggle, such as the use of petro-fuels in igniting huge bonfires in which we can watch corporations go bankrupt, but we must be aware of the negative impact our actions (and tools) have on ecosystems (both locally and internationally).

I hope I don't sound as if I'm condemning these activities, by all means do what you feel needs to be done, just be aware. We cannot carry on with our lives in the manner those who condone civilisation (and its inherent destructiveness) have taught us and ever expect to end any form of domination. Civilisation from its inception has been rooted in domination, it is dependent on it for its continued survival.

We can continue to debate with each other about which oppression is most valid to fight against, or maybe we should realise single issue politics feed into the divide and the conquer of our movement(s). Each of us must face the totality and decide whether we want to continue to strike at the head. Don't get me wrong, biting off one of these fingers is never a bad thing, but unless it is part of a large strategy it is not going to put an end to the human domination of animals and nature.

We will never succeed in convincing corporate interests to stop the exploitation of animals and the earth, it is against their 'nature'. We want to protect life at all costs, they want to protect a way of life no matter what the cost. Their job is to make as much money as possible regardless of the suffering, our job is to put these people out of business, because of the suffering.

Craig Marshall

(Currently serving a 5 1/2 year prison sentence in the US for environmental direct action)

WHAT'S IN A NAME?

by Roger Yates

Recent weeks and months have seen some discussion among animal activists about the current state of their campaigns movement. One recent strand of the Arkangel website ('Where do we go from here?') is concerned with the perceived 'problems' in animal advocacy at the present time. National demonstrations seem to have less attendance at the moment, and local group campaigning is seen as being in decline. Is it possible, one contributor asks, to return to the heady days of the 'Animal Liberation Leagues' which were capable of mobilising many hundred of activists? Of course, it can be argued that such campaigning never went away and was clearly evident in the hard-fought campaigns against Hillgrove cat breeding farm and the on-going mobilisation against Huntingdon Life Sciences.

Nevertheless, activists have perceived a change and a decline in the animal movement. This article is aimed at exploring the idea that a fundamental part of understanding what happens in animal advocacy is sometimes related to its basic philosophical stance regarding human-nonhuman relations, and this in turn is connected to its ups and downs. For a movement to make claims for cultural changes in the treatment or attitudes towards nonhuman animals, it must provide a basis for those claims. Obviously, claims-making is only one aspect of animal advocacy, but it is this 'hearts and minds' or 'outreach' activity that is mostly under discussion here.

Over the years, animal activists have gone under a huge variety of names; some chosen, others perhaps imposed by media coverage of their activities. This in itself appears not to have caused any great fears among advocates for animals, and it certainly has not prevented engaging in a variety of effective actions on behalf of nonhumans. This latter factor possibly persuades many activists that no great discussion is needed on the basis of the claims made by the animal movement – it is clearly 'out there' doing its stuff.

It is undoubtedly true to say that some activists have objected to some of the labels imposed on them: certainly some

will squabble with terms such as 'bunny huggers' and even the more common media label, 'animal lovers'. On the other hand, some animal advocates are not so worried about names, and some openly describe themselves as animal lovers in their campaigning for other animals. Most, however, appear to prefer phrases such as animal 'respect', 'concern' or 'aid'. And when it comes to giving a name to 'the' animal movement as a whole, or its main constituent parts, we can choose from any number of possibilities: animal welfare, animal protection, animal liberation, animal defence, animal action, animal rights.

This article argues that an appreciation of the general meanings of these terms helps in understanding what different animal advocates stand for, and this in itself is important in winning those hearts and minds. In other words, these names will have some effect on the claims that various people are prepared to make about human-nonhuman relations, as do other names not yet mentioned, such as anti-vivisectionists and anti-bloodsports campaigners and so on. 'General meanings' is an appropriate way of putting the issue, because different activists have different ideas about what such terms mean, as have academic commentators on the animal movement, and philosophers, sympathetic or otherwise.

However, what is clear is that these terms mean generally different things and can be differentiated from one another, even if not absolutely straightforwardly. I want to explore the extent to which it may be argued that a lack of this differentiation explains, in part, those perceptions of movement decline. Is it possible that part of the decline can be explained by a movement-wide neglect of spelling out the precise meaning of given positions on human-nonhuman relations?

At the very least, an appreciation of the meanings raised by these labels leads to an increased understanding on the types of claims animal advocates make, whether as individuals or in groups and organisations. Once it becomes common to associate groups with their particular claims-making about human-nonhuman relations, we can then decide which groups, and which of the campaigns they launch, we want to support. We can further try to evaluate what types of messages we would prefer to be broadcast to the public in order to advance the animal cause as we understand that aim. We probably all have preferences, or opinions based on 'campaigning strategies' or 'tactics', about how questions like, 'does your group advocate vegetarianism or veganism?' should be answered.

Personally, I favour what I regard as the overarching term of 'animal rights' to describe the basis of my campaigning and my stance about humans and other animals; a position that very deliberately and openly criticises the oppression and suffering in many intertwined forms of nonhuman and human treatment. Therefore, this position is based on always attempting to frame any particular issue within this overarching framework which explicitly acknowledges a belief in the rights of the oppressed. If asked to try to define the aims of a 'movement for animal rights', I tend to cite Tom Regan from a chapter of his published in 1985 entitled *The Case for Animal Rights*. More recently, I would look towards the work of philosopher Gary Francione who has developed a distinct rights position from the 1980s to the present day.

Regan says this:-

I regard myself as an advocate of animal rights - as part of the animal rights movement. That movement, as I conceive it, is committed to a number of goals, including:

- the total abolition of the use of animals in science;
- the total dissolution of commercial animal agriculture;
- the total elimination of commercial and sport hunting and trapping.

The aspirations of this animal rightist are quite clear: abolition, dissolution, elimination of the abuse of other animals by human beings including, of course, himself. Therefore, to adopt the position outlined here by Regan surely means not taking part in any of these forms of animal abuse, this implies at least a personal vegan diet, for example, and the use of 'cruelty-free' products, and being totally open about your aspirations concerning human-nonhuman relations. The same intertwining of philosophical position, personal behaviour and active advocacy are evident throughout Francione's work as well. For example, in his book published in 2000, *Introduction to Animal Rights*: your child or the dog, he argues that, if alternatives to animal products exist, then animal rightists have a logical moral duty not to use the latter. In the case of eating other animals and treating them as if they were food, he says: 'if we take animal interests seriously at all, how can we possibly justify inflicting pain, suffering,

and death on animals simply because we like the taste of their flesh?'

I assume that the majority of Arkangel readers will adopt an approach to human-nonhuman relations the same or very similar to this. However, there are some animal activists who would not adopt this philosophy, and who do not wish - or feel they are unable - to avoid animal produce in their diets. Moreover - and returning to the point at issue I think - there are animal advocates who would not be prepared to articulate their claims about human-nonhuman relations in this type of way. Individuals who may not adopt this rights view may

" perhaps people have looked at animal advocacy and have been confused and somewhat misled by the mixed messages that seem to emanate from the animal movement. "

nevertheless be full-on animal advocates in certain fields of advocacy, but I would prefer them not to be regarded as a representative of animal rights, whether on street stalls or on TV and radio. Something else 'pro-animal', perhaps, but not animal rights.

In a sense then, we are back to the 'who decided' what such-and-such label means, because there are some animal advocates who might call themselves 'animal rights campaigners' but, for various reasons, differ from a position like those outlined by Regan and Francione. However, if we are to claim that Regan and Francione's definition of animal rights advocacy are valid and

defensible, there must become a point at which radical divergence from their position, say, campaigning vigorously against using nonhumans in experiments while eating or justifying eating meat, is not really animal rights campaigning. If claims about human-nonhuman animals are to be made from a rights position, it seems pretty clear that Regan and Francione would make a better fist of it than the meat-eating anti-vivisectionist.

There appears to be a case in point in a recent publication about the successful campaign against Hillgrove cat suppliers, although I must point out that I have not seen an original published document, rather reports of its content. In an account of the Hillgrove campaign, there is apparently a claim that the public feel differently about what goes on in slaughterhouses compared to what goes on in vivisection laboratories. On page three we are told that, 'Breeding animals for vivisection is, however, different in the public mind from breeding animals for food. A large number of people find vivisection revolting and many also believe that it is unscientific and ultimately detrimental to human health'.

The animal rights position, therefore, would likely include at least in part a challenge to those members of the public who feel differently about two forms of animal abuse (part of the challenge would no doubt be based on the hugely larger numbers of lives lost in the farming of 'food animals' compared with those used in experimental procedures). To incorporate this challenge, however mildly put for 'tactical reasons', seems to mark the animal rights position apart from, say, the anti-vivisection one.

Later in the same publication, the main author states that she consumed animal flesh whilst in police custody, although she would have preferred not to, and complains that the police apparently teased her that a vegetarian option was to be available. However, there is a further reference to organising the getting of fish and chips for the prisoner.

Without wanting to make too much of this single case, it is relevant because it has been published and presumably the author intends it to be read as an account by an animal advocate: but what sort of advocate? The important of this question lies in the fact that we

need to know what to call the position adopted by this author: 'animal rights'?; 'anti-vivisection'? To call the author's position anti-vivisection appears justifiable, but we might want to say that her attitude to other animals is not consistent with animal rights views which would seek not to privilege vivisected nonhumans over eaten ones. We might want to claim that to represent this person's position as animal rights would ultimately misrepresent what animal rights stands for.

The importance of this is that this book is going to make up part of the claims-making about human-nonhuman relations. It is going to be part of the resources that the public and journalists may use to talk about 'the animal movement' and what that movement (or parts of it) stands for.

It would distress me to see such a position portrayed as an 'animal rights' one. This is because I have always maintained that the rights view(s) on human-nonhuman relations are the most logical, the most consistent and the most ethical position to take on the issue. Given a personal commitment, then, to this means of making claims for other animals, I would like to see such claims made more often – and in a more deliberately open way – than has hitherto been the case.

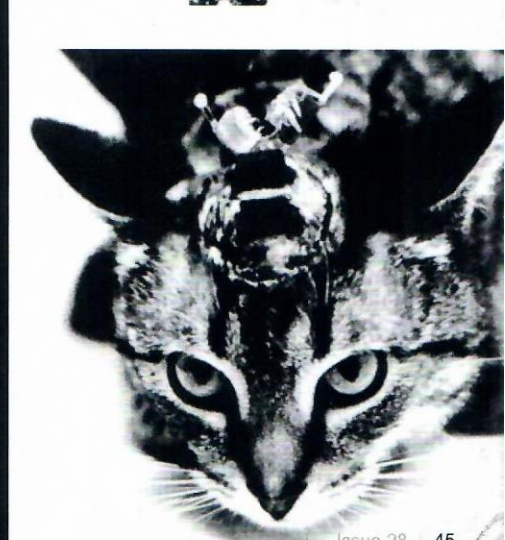
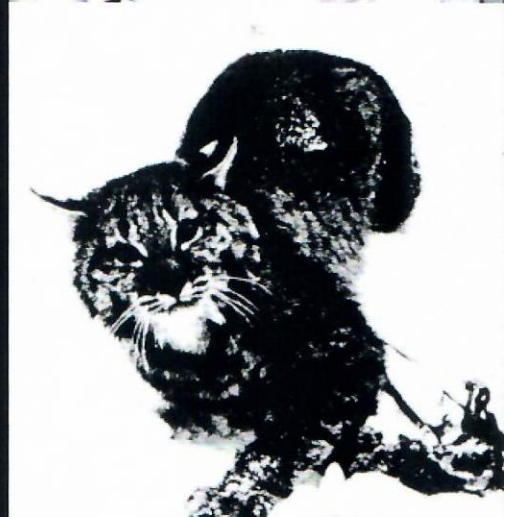
Animal welfare proponents address issues of nonhuman treatment and abuse within the welfarist framework that seeks to regulate animal abuse rather than end it. This, of course, is one of the main differences between the two positions. There are some welfare campaigns, or anti-vivisection proposals, that rights advocates might feel able to support – but perhaps the important point to insist on is that they maintain their rights position with which they could articulate the further measures (as it were, 'above' welfare aspirations) that they advocate. Clearly animal rights advocates could and did support the Hillgrove campaign, but any suggestion that the vivisected animals may be privileged over the eaten ones (even if that is because the public think this) would seem to represent a non-animal rights claim.

So, going back to this business of the decline of the animal movement. I just wonder if it is just possible that the perceived slump is the result of too few

people articulating what might be regarded as the distinct animal rights position? Given that we might be correct to assume that the animal rights case has, relatively speaking, not often been promoted within and without the animal protection movement, and certainly not compared to the more widely-supported welfarist views, then perhaps people have looked at animal advocacy and have been confused and somewhat misled by the mixed messages that seem to emanate from the animal movement.

Perhaps too few have had the opportunity to be swayed by the genuine case for animal rights? Perhaps, before we assume that the genuine animal rights message would be 'too extreme' and 'too radical' for the public to respond to, and 'too fanatical' for the media to fairly cover, we might 'get it out there' more often and test it out. If it is the case that the public are more concerned about vivisection compared with the treatment of 'food animals', perhaps that also stems from too few challenges of such privileging?

If it is really true that 'the movement' is facing something of a crisis, part of the remedy I would like to emphasise, apart from all the equally important action strategies that may be needed, is the clarification and the active broadcasting of distinct animal rights messages about human-nonhuman relations, both within and outside the wider animal movement. Perhaps the days of holding back from telling 'the truth' about the real aspirations of animal rightists, whether for those 'tactical reasons' or due to wanting to impress the political establishment, are over. Finally, for those reading this and thinking, well I have always told this 'truth', and for years have articulated the rights position, perhaps we need to think about the numbers of others doing the same: unfortunately we can confidently assume they are relatively low. They certainly will be low compared to those content to advocate the general welfare or exclusively anti-bloodsports positions, and may even be eclipsed by the meat-eating anti-vivisectionists. Numbers of rights advocates appear to need to rise if 'animal rights' is to become a persuasive force within the animal movement and beyond. It may be necessary to re-launch the British movement that is clearly, openly, and distinctly Animal Rights!



THE RESUMPTION OF LIVE EXPORTS

By Tina Brumfield
& Marion Eastwood
of Farmed Animal Action

Farmed Animal Action appeal to readers to join the campaign against live exports

Live exports resumed on Monday 15th July 2002; shipments were given the go ahead for the first time since live exports had been halted following the start of the foot and mouth outbreak. We watched some 2466 tiny lambs crammed into a lorry which hurtled through Dover Docks to a waiting lairage ship; through a telescope from a cliff, we saw hundreds of sheep thundering off the lorries, tripping over one another as they made their way into the hull of the ship.

It's probably just as well that the animals have no concept of what lies in store for them; the journey they make may well have already endured from North Wales is likely to be only a taster of even greater torment to follow, ending the few short months of life these gentle creatures are allowed. When they reach the docks, it's upto the captain's discretion as to whether sailing in winds of a gale force 7 is acceptable. Winds of this magnitude are said in an E.U. Directive to be likely to cause abortion, injury or death. We have the assurances of DEFRA that many of these animals have been observed in such conditions and appear not to suffer...

We formed Farmed Animal Action in response to what we have seen and experienced over the years; working closely with rescued farm animals has given us an

understanding of their unique natures which extends far beyond that of the average lay person's. We believe that farm animal issues desperately need an Animal Rights group which puts an emphasis on action and we're all too painfully aware that letter writing alone will not end live exports, let alone achieve animal liberation. We shed many tears in the early days, but tears are a luxury we can no longer afford; anguish has long been superceded by outrage at what we've witnessed on a regular basis: We've watched so many lorries pass us at the docks, seen so many thousands of terrified, confused little faces...it has only served to fuel our determination to bring the live exports industry to its knees.

Since this campaign against live exports is predominantly direct-action based, we continue to travel to Dover to protest against



the trucks but we have also taken our protest to the roots of the live export trade, focusing on those that make their money from the suffering of these gentle animals. Our first official demonstration outside our regular protest area took us to the Welsh depot of LE Jones, a key figure in the live exports trade. LE Jones transports tiny lambs from North Wales to Dover and has been known to finance exporters when they are strapped for cash. Prepared for action, we were certainly not prepared for what we were to see close to our destination. The dreadful accident - or act of gross incompetence - we saw en route was an utterly heartbreaking experience.

A transporter vehicle had overturned in the road and lay upside down, loaded to capacity with live animals; legs poked through the vents of the vehicle, bones showing through tears in the flesh. The legs were rigid, dead rigid. Rigid, but not dead...





Without any sense of real urgency, the transporter was eventually righted with two forklifts with a crashing lurch. It was a brutal affair. The top of the vehicle now held piles of bodies; the hooves or knees that had earlier been poking through slats suddenly became the means by which the cows' heavy bodies were suspended upside down. Not a sound came from the inside of the vehicle save for the sickening thuds of bodies hitting the floor.

Farmed Animal Action demanded that a vet attend the animals but were told: "What difference does it make, they're going to burn in two hours?" The cows, it would appear, were on the 'Scheme'; there was no incentive to show either compassion or basic care. A vet was eventually grudgingly called out; we did what we little we could for them, knowing that they were going to burn anyway, despite our intervention...British farming in 2002: hardcore brutality.

Coming across the overturned vehicle was purely coincidental. It appeared to be dealt with in a matter of fact way that suggested it was pretty routine; nor did the behaviour we saw reflect the public face of caring farmers which was being sold to the public; these were the farmers who wept on camera as they had watched the burning pyres of 'their' murdered animals during the foot and mouth crisis; the farmers who called their dairy cows 'Daisy' and 'Buttercup' and then tore their calves from their swollen udders. These were the farmers who had wept, not for the needless loss of so many lives as they would have had you believe, but for the loss of profit from their dirty business.

Our journey continued, but on arrival, we were met with a paltry attendance at the demonstration; we joined the 15 other protestors and stormed the yard and offices to find further evidence of their methods...a dead lamb lay cast into a muck heap-cum-slurry pile, its sad, bloated body turning a shade of green-blue; a mob of angry farmers chased us away for daring to interfere with their business.

Politicians have paid lip service to the suffering caused by live exports over the years by offering compromises - the latest one being a maximum eight hours journey time. Many EU Agricultural Ministers have opposed this on the grounds that it would hinder trade.

We simply cannot permit compromise when we are dealing with sentient beings. We have to make this trade as uncomfortable as possible for the individuals and companies eager to make their filthy money from animal suffering. So far, these tiny companies have had a very easy time of it; they have not experienced what we as a movement are capable of if we set our minds on achieving a goal. Its time to put an end to this barbaric industry. We owe it to the animals whose hollow, frightened eyes peer out at us through the slats in the lorries day after day. We owe it to the thousands of lambs that have gone to their deaths and the tens of thousands in the fields that await the same fate. We owe it to Jill Phipps who died protesting against the trade. And we owe it to the bloated lamb whose body we found cast into the filthy pit at L.E. Jones where nobody - nobody at all - considered its life worth fighting for.

Four out of five people in the UK are against live exports, yet the turnout of protestors at Dover whenever a shipment is due has been depressingly small. Only the usual stalwarts turn up in all weathers to ensure that the lorries do not simply pass by forgotten into the Docks. It is painfully frustrating to think back to the mass demos in Shoreham, Plymouth and Coventry and to remember what they achieved and then to compare that with the handful (often just 3 people!) of protestors present at Dover nowadays. The drivers of the death trucks find us laughable, giving us two-fingered salutes as they try to run us over in the road.

This is a struggle we can win. Isn't it time we all stood up to be counted? Now? If not now, when? And if not you, who?

Facts and Figures

- Since live exports resumed, around 100,000 lambs have been exported to Holland, France, Italy, and possibly the Middle East taking up to 5 days to reach their final destination.
- Ships involved are the Caroline, the Omega and the Alda K (formally the Kalepneh 1).
- Pigs are exported to Europe via P&O ferries for breeding purposes.
- There are three exporters operating out of Dover Docks - Farmers Ferrys, Van Veen BV and Richard Otley/Thomas Lomas.
- LE Jones is the main transporter although Gilders, Lloyds, Unwin, Armstrong and Bellis have been spotted at the docks. Edwards have dropped out.

■ Le Jones drivers have been spotted on numerous occasions failing to disinfect their wagons between 'loads' at Petham lairage - a serious breach of bio-security regulations designed to prevent another foot and mouth outbreak. We have complained to Trading Standards who are investigating.

■ DEFRA is carrying out an investigation into the cattle truck mentioned in this article. We will be supplying video footage and witness statements.

Farmed Animal Action is a non-profit making organisation dedicated to campaigning against cruelty and suffering to farmed animals. We support a farmed animal sanctuary and actively promote a cruelty-free lifestyle. We provide up-to-date information on live exports every week via email and maintain a database of supporters willing to demonstrate at Dover Docks at short notice.

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BAD SCIENCE

The Cambridge University lab proposal at Girton has provided an unusual opportunity - a chance of stopping a hell-hole before it starts. Primate research may be an area the public can easily be shown to be cruel, but it's also easier for the vivisectionists to convince them it's relevant, with monkeys and humans apparently similar. The scientific arguments are easily dismantled, and the fact that they have been so easily and expertly dismantled by people like Dr Ray Greek in his submissions to the planning department, show how weak the claim for the lab is.

Evidence of the Ray Greek kind did not get the media exposure it deserved and the general impression to the public has been one of *Animals v Science*. This familiar story underlines the need for us to pick up a priceless tool in the fight against vivisection: the evidence.

THE BRAIN

Girton is predicted to be a centre of brain research, probably because the brain is still largely misunderstood and the concept of similar human and primate brains is relatively easy to sell. In truth, brains - like all organs - have a structure specific to the species. In humans there are areas that don't exist in primates, and the relative sizes are different. For example, in macaques the pre-motor cortex and the motor cortex are similar areas, but in humans the pre-motor is six times as large[1], yet macaques are a favourite animal for brain experiments. 29% of the human brain surface is the frontal area, but in baboons this area is 9.5%, and even less in Capuchin monkeys and marmosets[2].

This doesn't mean the human brain is a larger model with extra attachments. Studies on rhesus monkeys in the 1980s showed our sensory cortex to be very different. The thalamus (which relays messages to the brain) is different in structure in humans from every known animal[3]. There are too many differences to make comparisons.

These are just a few examples, but they show that, as Dr Greek was quoted in the *New Scientist* recently saying, "the primate brain is not a scaled down version of our brain." Differences like these mean that what happens to a monkey doesn't necessarily happen to a human. Damage a specific part of the supplementary motor system in humans and the patient loses speech and muscular response. Monkeys lose only minor function[4]. Damage the parietal lobes in humans and they cannot make skilled movements. Monkeys suffer temporary slight loss of muscular function.

The way the blood circulates in the brain is different: "and the completeness of the circle of Willis and the singleness of the anterior cerebral arterial system in the monkey point up significant differences within the cerebral circulation itself as between the human being and the subhuman primate" [5]. These are not

anything like the accurate models scientists need and these differences alone make stroke research on monkeys impossible.

This means monkey experiments fail. Monkeys were given tissue from human Alzheimer's patients. They didn't develop Alzheimer's, but a form of BSE instead[6]. A chemical was administered to monkeys to induce a condition similar to Parkinson's. The monkeys recovered[7]. An expert in schizophrenia explained that life in the lab affected behaviour in a way that made comparison with humans in the real world impossible[8].

A history of primate research in neurology is a history of using gross, brutal methods to generate information of no value. Electrodes planted in the brain to take readings while something is done (food removed, sleep prevented, new born baby removed etc.) showed vague data inapplicable to humans. The concept of using these experiments to build detailed maps of the human brain has failed. "We do not have such detailed maps because, for obvious reasons, most of the experimental methods used on the macaque brain cannot be used on humans. We can provisionally make the assumption that the connective map for the visual areas of the human cortex will be similar to that for the macaque, but this assumption will have to be checked. For other cortical regions, such as the language areas, we cannot use the macaque brain even as a rough guide as it probably lacks comparable regions" [9].

The complex human brain takes maybe four decades to develop, during which time a primate model will have lived and died. In the last part of life, the human brain, suffering from ageing is prone to several illnesses. Ageing over a period many times the lifespan of a lab monkey.

STROKE

One of these illnesses is a stroke. Caused by an interruption of blood to the brain, it causes loss of function to sections of the brain, corresponding loss of movement and enables vivisectionists to try unrelated experiments in healthy monkeys.

In humans, the obstacle to the blood flow is a blood clot, in lab monkeys it is a clamp or a blood vessel being tied off. In humans the

problem usually takes years to develop, in lab monkeys it's fairly instant, in humans, it happens when they are conscious, but monkeys have to be anaesthetised while the blood flow it interfered with. The anaesthetic affects everything. "Anaesthesia can modify cerebrovascular reactivity [the way blood flows while in the brain] and the demands for substrate (oxygen and glucose) in discrete central nervous system regions. The possible interaction between any anaesthetic and the anti-ischaemic drug (synergistic or antagonistic) in relation to observed neuroprotection is always of concern" [10].

Instead we have relevant methods. We study patients, accident victims, healthy humans, and we use the technology available. Electroencephalograms (EEG), magnetoencephalography (MEG), magnetic resonance imaging (MRI), functional MRI (fMRI), magnetic resonance spectroscopy (MRS), Positron emission tomography (PET), single photon emission computed tomography (SPECT), event-related optical signals (EROS) and transcranial magnetic stimulation (TMS) are all new and improving, but all enable study of the human brain, and therefore enable us to learn things vivisection would be hopeless in unravelling[11]. The use of brain scans made the entire area of primate brain research instantly obsolete.

Monitoring the brain with imaging techniques when patients at phase I trial take tiny amounts of the drug, show which parts of the brain it's affecting. PET scans and MRI can be used to highlight neurotransmitters connected with certain activities and neuronal connections respectively. Combining the techniques available enables study of brain activity on a complex, detailed level[12].

"But today the neurological theatre or the clinical investigation unit is in fact a superbly equipped laboratory, with the important advantage that its experiments are carried out on man rather than the guinea pig." You might expect that the technological revolution referred to in this statement, which has made many forms of vivisection instantly unjustifiable in a more obvious way than before, happened over the last few years and has not perhaps reached the vivisectionists. These words appeared in *The Lancet* in 1971[13]. Technology has improved enormously since then.

Human studies have identified genetic mutations which may be associated with suicide risk and Alzheimer's disease[14]. Attempting this in monkeys would have been hopeless. A handbook for vivisectionists admits that although many human diseases are known to be caused by a defect in a single gene, no illnesses caused by single genes have ever been shown in any monkey species[15].

A CLOSE GENE MATCH

Much is made of the claim that monkeys share the majority of their genes with us, which is true. New World monkeys (like the marmoset and lemur) share about 84% of their DNA with humans. Old World monkeys (Macaques, Baboons, Chimpanzees and Apes) share around 97-99%. It sounds as though we've therefore got a close match.

The truth is that this means very little. Humans share all but around 0.1% of their DNA. This difference means some are prone to cancer, some are not, some are resilient against certain illnesses, some succumb easily. For example, patients with cystic fibrosis have a single mutation on one DNA triplet from a series of 1480 triplets which gives them the fatal condition[16]. Differences matter enormously.

It is also significant that the quoted similarities apply to **structural** genes, not regulatory genes - among which there is far more variation. A UK-based expert considered that the structural genes might all be identical, but the regulatory genes which activate and deactivate certain structural genes may be the cause of the differences[17]. Dr Ray Greek likens the use of these comparisons to times when the nervous system was believed to control organ function on its own. Later the endocrine system was discovered, which rewrote the earlier theories which were inaccurately simplistic.

Human DNA is made of billions of base pairs. Many pairs may be in common with other species, but this is not significant. The specific pairs and the sequences of the ones that are not in pairs are the determining factors. Ignoring evidence like this is ignoring biology which at the level of research into illnesses, is basic.

HIV, SIV AND BILLIONS OF WASTED MEDICAL POUNDS

A typical example of experimenters desperate to prove that vivisection works and failing is HIV and AIDS. The HIV virus works by overpowering helper T-viruses. These are the cells that organise the killer-T viruses in attacking foreign bodies in the blood. Viruses are species specific (consider swine fever, measles, canine distemper) so it was always unlikely that monkeys would be of use in AIDS experiments. Polio research had already been delayed decades by results from monkeys who contract it via a different route.

Chimpanzees were given massive viral loads of the HIV virus without developing AIDS. This was partly because their immune system is different. They have less helper T-cells (which are the ones HIV targets) and more killer T-cells, which try to fight off the virus[18]. Chimps develop more defensive antibodies and develop them earlier[19]. Humans suffer spread of the virus to saliva, plasma and the

cerebral spinal fluid but chimps confine it to the white blood cells[20]. All the advances were made via human and cell culture study and criticism of the monkey research have come from as diverse directions at the Yerkes primate centre (a lab monkey supplier) [21] and ACT-UP San Francisco. AIDS researcher Dr Mark Feinberg spoke of AIDS vaccine development when he commented: "You find five or six years from now that it works in the monkey and then you test it in humans and you realise that humans behave totally differently from monkeys, so you've wasted five years." [22]

TRACK RECORD

Primates are known to be abysmal models for drug reactions. Drugs known to damage the human foetus are indicated safe in 70% of cases when tried on pregnant primates[23]. PCP (angel dust) sedates chimpanzees but causes different human experiences including paranoia. Nitrobenzene is toxic to humans but not monkeys. After human deaths caused by Isoproterenol, it was found to be impossible to

"There's also zero justification even from a selfish 100% human-centred point of view for this sort of unscientific gibberish to continue"

reproduce the effects in monkeys. The same was true of Carbenoxalone which caused people to retain water to the point of heart failure. Flosint an arthritis medication was tested on monkeys that tolerated the medication well but it killed humans. Amrinone, a medication used for heart failure was tested on numerous nonhuman primates and released without trepidation. Humans haemorrhaged as the drug caused failure in their blood cells responsible for clotting, in 20% of patients taking the medication on a long-term basis[24]. Actinomycin-D, the first of the chemotherapy drugs kills monkeys[25]. None of the main human carcinogens affects monkeys[26]. Humans die from Hepatitis-B, monkeys can just carry the virus[27].

This is so obviously NOT a model for human illnesses. As discovered by chemical warfare vivisectionist Wouter Basson, who tried a gas on baboons, he put on his mask and protective clothing for the experiment. Soon it became clear the baboons were not suffering any affects. "I was very angry, I thought there was

something wrong with the grenade, in a fit of temper I pulled off my gas mask and threw it onto the ground. I fell down with the gas mask. Luckily Mijburgh was outside and could drag me out. I spent three days in hospital. The baboons did not react at all."

BREEDING WHAT ?

Monkey vivisection may have been useless but it has the potential to be far worse. Involving monkey blood and body parts in medicine poses a threat to humans in the form of a cross species contamination, which can then grow out of control.

This may sound like paranoia, but it has already happened. The SV-40 virus, a monkey virus was found to have contaminated polio vaccines. The virus is now believed by a majority of researchers to be influential in developing cancers and has been found in many tumours, especially brain and bone cancers. This was caused by growing the virus on a culture of monkey kidney cells[28].

Virologist Dr J Allen commented on this when discussing primate to human transplants: "We assume as given, that these primates carry pathogens that are infectious to humans. You assume that it's something that can kill you. But then in the next breath we turn around and ship a baboon up to Pittsburgh, they open it up, probably every human in the OR [operating room] is exposed to whatever is in there and they stick it into a human. Does that seem rational ?" [29]

Criticism has even come from the University of Pittsburgh, a forerunner in xenotransplantation (cross species organ transplants). Dr M Michaels has explained that "most often these infections are latent organisms and are often clinically silent in the donor." [30] Dr Allen has also reminded us that it is "well established that most new emerging human infectious diseases have their origin in other species". [31] He has also highlighted that none of the screening methods, registries, surveillance etc, "would pick up on an AIDS like virus... [Organ transplant experiments] constitute a threat to the general public health and not merely a complication of the risk/benefit calculation for the individual xenogenic tissue recipient...Do not use non-human primates as organ donors if you don't want to infect the human population." [32]

Some experts think that HIV comes from monkey experiments which were practiced in various forms for decades and included blood exchange. Certainly a variant HIV-2 is so similar to the primate virus SIV that comparisons are inevitable. Lab workers exposed to monkey blood infected with SIV have tested positive for SIV which is known to cross species barriers[33]. HTLV-2 causes leukaemia in humans and is thought to have originated in monkeys as STLV. The Marburg virus transmitted by monkeys, killed seven people in the 1960s[34]. Patients lost mental function, bled from all orifices, fell into coma and died after heart failure. Ebola also causes bleeding from all orifices and is believed to have come from monkeys.

Jaap Goudsmit who discovered Type-D simian endogenous retrovirus in baboons described his find as "scary and it's one of those viruses that might be activated in a new host." [35]

IGNORANCE = VIVISECTION

If everyone in Cambridge knew this Cambridge University would never have stood a chance of getting its lab built until it ditched the idea of animals. The odds have in many ways been stacked against us. The media often have been incapable of reporting the story as anything other than scientists against animal lovers despite the efforts of Ray Greek, Claude Reiss, DLRM, Kathy Archibald etc.. But still we are in the most powerful position: the evidence is on *our* side.

At the time of writing the decision hasn't been made but the points are still relevant regardless of the planning decision. Monkeys are still being killed at a rate of around one every 2 hours in the UK, not including what the MOD get their hands on, or the possible increase if Girtton does go ahead. These complex animals have got massive capacity to suffer. There's also zero justification even from a selfish 100% human-centred point of view for this sort of unscientific gibberish to continue and if we can demonstrate that there's no medical justification for using monkeys, what hope is there of telling someone that the model for a human is a mouse?

For us to be recognised as the movement we are and we deserve to be, it is essential that the degree to which the public are lied to by the self-serving vivisection/illness industries is made public. This requires all of us to take in the information available and be prepared to use it as an effective tool against the vivisection industry. Facts and arguments enable anyone, regardless of intelligence or background to overpower flimsy claims on which the massive industry of vivisection is supported.

INFORMATION FOR LIBERATION

Vivisection Information Network (VIN)
P O Box 223, Camberley, Surrey, GU16 5ZU.
Email: vivisectionkills@hotmail.com.
Information for abolition available by post or email, including scientific briefing facts on monkeys in vivisection.

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By George

On behalf of 'Wurzel' and the 'Nut Munchers'

Cambridge Animal Rescue and Emergency Service (CARES) has been in operation since 1992. It was set up by a qualified, vegan veterinary nurse with 25 years experience and is still based at a family home. It provides a desperately needed 24 hour rescue service with a strict non-destruction policy, where every creature is given a chance.

C.A.R.E.S is still a small wildlife rescue concern but now incorporates the Sanctuary Veterinary Clinic and the way it operates is unique in its concept, being the first of its kind in the UK. Although it is run in the same way as a private vet, clients pay a reasonable fee at the Sanctuary Clinic for their pet's healthcare. This 'profit' goes directly to the charity to care for wild animals and strays. A private clinic with compassion and animal welfare, not profit at its heart.

During the last decade CARES has gone from strength to strength, and in spite of a tight budget manages to offer a first class service to an ever increasing number of animal casualties, both domestic and wild. Not only saving animals in Cambridge and the surrounding area, CARES frequently opens its arms to otherwise doomed animals from other regions where some vets don't have the experience or facilities to cope, or certain larger charities impose appalling destruction policies.

CARES has strived and succeeded in providing a well-equipped hospital with in-house blood analyser, diagnostics, x-ray machine and excellent theatre and anaesthetic facilities. Although poorly funded in relation to most affluent animal charities, CARES do not scrimp on treatments or medications and for example, only stock the safest anaesthetic agents. A qualified veterinary surgeon is employed fulltime and there is a small team of dedicated volunteers.

The hospital uses both conventional veterinary medicine and alternative therapies, choosing to use non-invasive and side-effect free treatments whenever possible, drawing on the founder's extensive knowledge and experience in the field of homeopathy and acupuncture, as well as her traditional vet nurse training.

Over the past 10 years, thousands of animals have been rescued, treated and rehabilitated by CARES.

Please support this non-profit, vegan-managed animal hospital. We appeal to any Arkangel readers who live within a reasonable driving distance to use CARES facilities above all others for your animal friends.

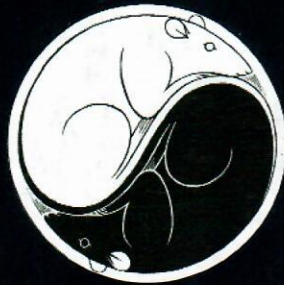
Obviously, in an emergency, travelling some distance might not be feasible, as a vet nearer to home would be essential. But why not consider visiting CARES for veterinary care, such as: dental treatment, parasite control, vaccinations, neutering, health checks and pet passports etc, and for emergencies if you are near enough.

It's well worth the journey to support such a place where instead of lining pockets you're contributing to a small charity that is struggling to help animals.

**FOR FURTHER INFORMATION ON
HOW TO SUPPORT OR DONATE TO
CARES CONTACT:
01353 741644**

**CARES Wildlife Hospital /
The Sanctuary Veterinary Clinic
Station Road
Haddenham
Cambridgeshire
CB6 3XD**





it will not be simple....

it will take all your thought

it will take all your heart...

it will take all your breath

it will not be simple, it will become your will

Lines from 'An Atlas of the Difficult World'

by Adrienne Rich 1991